

Target Sport

It's D-Day for soccer officials

By James Katululi

This Saturday will climax the elections of the Kenya Football Federation (KFF) when thousands of those elected at the grassroots converge at the Nyayo National Stadium, in Nairobi.

The elections are expected to be heavily contested with new faces taking on the incumbent, whose terms legally expired last September. Already a suit has been filed in Mombasa opposing the elections, but at present, no injunction has been granted. Soccer lovers are crossing their fingers, as the battle for the Federation's top seats assumes top gear. The are criticised of having done little for KFF's welfare during its last term.

Indeed, KFF was characterised by leadership wrangles during the term ending, leaving little room for football improvement. The incumbent officials must be spending sleepless nights as the elections draw to a climax this weekend. It is not lost on soccer fans that Kenya, for the first time in a long time, failed to participate in the just concluded African Cup of Nations (CAN) in South Africa, due to what many people believe was mismanagement of the game locally.

Sleepless nights

The country also missed the opportunity of hosting the prestigious event, and tongues are still being clicked against those who were supposed to co-ordinate the hosting of the tournament.

South Africa, who hosted the three-week event also clinched



Sammy Obingo

the title, with its national team, Bafana Bafana, hammering Tunisia 2-0.

Sammy Obingo, the incumbent secretary will face stiff opposition from a number of opponents, among them, the chairman of the Minto Group of Companies, Sam Nyamweya, who is seeking a post in sports administration for the first time. Former chairman Job Ominyo will not be contesting.

Nyamweya has been proposed by several branches for the chairmanship's post and so far, he must be the man giving other aspirants sleepless nights.

The Nairobi businessman is endowed with massive wealth and political influence, which observers feel may play to his advantage on Saturday. Nyamweya has, in the past



Sam Nyamweya

one year been making massive contributions to various soccer clubs in the country and so far several KFF branches have even recommended that he be elected unopposed as the next KFF boss.

Among Nyamweya's beneficiaries are Club Champions Gor Mahia and the Kisumu-based Shabana FC, where Nyamweya is also believed to wield total influence.

Being his first time to contest such a post, Nyamweya will not find it difficult since he is among the few entrants for the post whose names are still clean of soccer maladministration.

Campaign for him will also not be anything new given that he served as the national treasurer of the now disbanded Youth for Kanu '92, which solicited votes for the ruling party in the

1992 general elections.

Aspirants for the chairmanship also include another seasoned football administrator, Alfred Sambu, who for many years served as the chairman of the APC Leopards.

Sambu, who has been in football administration for many years, will use his past experience to seek election and he is also believed to be among the giants slated for the chairmanship's post.

However, his past record could also play havoc against him. The last few years have not been very rewarding for Leopards, and fans may blame him for some of the failures that the club has suffered while he chaired its administrative committee.

Another entrant for the race, Peter Ken, who has been much in



Alfred Sambu

boxing than in soccer, is little known in the national football scene and may not be a big headache for the other two aspirants.

Ken, who is the chairman of Re-union, relinquished his administrative post at the Central Amateur Boxing Association (CABA) to enter into soccer administration and Saturday will be the day that he will know whether he is better placed in boxing or football administration.

Oldtime sports administrator Noordin Taib will be trying to recapture his treasurer's post against opposition from his deputy, Mohammed Hatimy and the chairman of the Kenya Football Referees Association (KfRA) Job Omogo. Hatimy, a Mombasa-based businessman, will be in Obingo's camp.

The KFF constitution however be a problem for a contest since it demands that a body going for the post of chairman, secretary or treasurer be based in Nairobi.

Haroun Bonnet, a former YK '92 operative, is going for the post of the chairmanship. Bonnet is chairman of the Rift Valley branch of the KFF and is trying his luck for the first time.

Obingo and Bonnet have already been supported for the posts by several KFF branches. The newly elected South Rift branch secretary, Chato Birundu, earlier this week drew from the senior vice chairmanship's post in favour of Bonnet.

Others who have entered the race for the same post include incumbent assistant national secretary Onyango Alia and the Nyanza South branch secretary John Mogaka.

The secretary's post is attracted a retired FIA referee, GM Otiemo and the immediate former Nairobi branch chairman Vincent Radido.

Rebecca Olela, the Kenya Women Football Association (KWFA) secretary is vying for the newly created assistant secretary's (women) post while Edwin Achoch, the former Nairobi branch treasurer, will go for the post of assistant secretary (technical).

Candidates will be nominated on the floor on Saturday and last minute surprises could be swung. However, whatever way one looks at the situation, the matter at hand here is that KFF needs new people and mandate to manage the country's soccer.

Snooker champ cues up another record

By Joe Bernstein

Even if snooker star Stephen Hendry carries out his threat to retire in four years' time at the age of 30, he is likely to go down as the greatest player of all-time.

Fans of former world champions Joe Davis and Steve Davis will argue they are the best the game has ever seen. But the evidence is growing in favour of Hendry, the modest young Scot who has completely dominated snooker in the 1990s.

Hendry first picked up a snooker cue at the age 12 when his parents bought him a half-size table for Christmas. He has been re-writing the record books ever since.

At the tender age of 26, he has already won five world championships and won't have to worry about paying the bills for the rest of his life.

A televised maximum 147 break in the 1995 world championship earned him sterling £147,000 and he collected a further sterling £190,000 for winning the tournament, defeating Nigel Bond 18-9 in the final. No wonder his manager Ian Doyle nicknames his illustrious client "Steve Wonder".

Here comes Hendry could earn

Sterling £20 million if he wins his sixth world title in 1996 - a feat equaled only by Steve Davis and Ray Reardon in modern times.

Hendry's game hardly has a weakness. He is one of a rare breed who is equally comfortable playing the safety game or taking long pots. And his coolness under pressure is already legendary.

"I come alive at the world championships," says Hendry. "It is a marathon event and someone would have to play unbelievable snooker to defeat me."

Although snooker is rapidly becoming an international sport with tournaments all year round, it is still the annual pilgrimage to Yorkshire's famous steel city of Sheffield which separates the best from the rest.

Hendry made his debut at the world championships in 1986 having won four qualifying matches to get there.

He was only 17 years and three months when he played Willie Thorne in the first round, the youngest player in the history of the tournament at Sheffield's Crucible Theatre. Hendry lost the

match 10-8 but a star had been born.

Four years later, in 1990, Hendry became snooker's younger world champion. At 21 years and 106 days old, he beat Jimmy White and celebrated by winning 36 consecutive matches to replace Steve Davis as the world's official number one player.

Since then, Hendry has hardly been knocked out of pole position. The hairstyle may change, the bank balance grow ever larger, but Hendry's quality of snooker has remained obstinately peerless.

Some of snooker's biggest heroes have had a tendency to self-destruct. But Hendry bucks the reputation of so-called bad boys like Alex Higgins and Jimmy White.

"He doesn't drink, smoke or gamble. His only vice is spending money on cars," says Doyle. A brand new £200,000 Ferrari was given to Hendry as a present from his sponsors to acknowledge world title number five.

Hendry grew up near the Scottish capital of Edinburgh and still lives in Scotland, although home is now a grand 12-acre estate in West Lothian.

The first indication that he might become a snooker champion came when a clairvoyant predicted the 11-year-old boy sat in front of her would make a fortune out of a ball sport.

When Hendry played his first frame 12 months later, his talent was obvious enough for parents Gordon and Irene to understand what the clairvoyant had said.

The pinnacle of most snooker players' dreams would be to win the world championship. For Hendry, his first triumph was just the start. He won again at the Crucible in 1992, 1993 and 1994 - poor White was his victim again on all three occasions - and then defeated Bond for his fourth strategic triumph and his fifth in six years.

The best final was against White in 1994. It went to the last frame in which Hendry kept his composure to win 18-17. But even more exciting was the 147 break he made against White in the 1995 semi-finals.

Most neutrals had started the match cheering for people's champion White. They quickly changed their tune when Hendry took his sport to new heights. He was being used with the dexterity of a magician's wand. ... *Lps*



Stephen Hendry in action

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'The truth shall set you free'

(John 8:3-36)

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Cut-throat rivalry among fat cats behind confusion

Who's who in sugar imports

By James Katululi

Two rival camps aligned to Kanu are behind the crisis in the local sugar industry; this reporter has authoritatively established.

A list of sugar importers in my possession reads like "who is who" in Kanu circles. In one camp is a group led by Agriculture Minister Simeon Niyachae. The other one is led by Kerio South Member of Parliament Nicholas Bivott.

And as the war and confusion within the industry intensified last week I established that the two groups had denied the Exchequer a staggering Sh 3,000,754,247 in unpaid duty between March 1994 and April 1995.

In that period, hundreds of thousands of tonnes of sugar were imported allegedly as relief supplies but were dumped into the market, with the importers reaping huge profits.

The sugar was imported allegedly to be sold to the International Committee of the Red Cross (ICRC) for free distribution to refugees but was sold to wholesalers on arrival at the Mombasa port.

The importers are now quarrelling over who should or should not get duty free facilities and as a result the sugar industry in Kenya is bleeding.

Last Thursday Mr Nyachae demanded the importation of sugar at a cabinet meeting but a day later, a group of highly-connected importers reportedly made a visit to the president to plead for the suspension of the ban.



Power-broker Nicholas Bivott

The group is said to have accused Mr Nyachae of sabotage, arguing that he was one of the major importers scared of their competition when their imports arrived.

The following day, 24, the head of State reversed Mr Nyachae's ban a contradiction in principle of the cabinet's collective responsibility.

Details of sugar importations availed to me indicate a business riddled with corruption and break neck rivalry.

Directors of the importing



Agriculture Minister S. Nyachae

companies are mainly of Asian origin but behind the scenes are well-linked Kanu politicians. Some companies have at times imported their consignments, distributed them and only acquired documents later for "record purposes".

Most of the sugar imported, mainly from Brazil and Europe, was officially destined for Rwanda and other trouble-torn countries within the region but most of it had been sold locally.

In some cases, two sister companies imported the

Pradeep Shah, Harish Devani and Hoseah Kiplagat chairman of the Co-operative Bank of Kenya.

However, on the sale agreement, Mr Shah signed for the seller while Mr Devani signed for the buyer. The sale agreement was drawn and agreed on on March 14, 1995.

Contacted, Mr Shah told me that he was not aware of such an agreement and demanded that I send the agreement to him.

The businessman, obviously annoyed, asked this reporter: "Are you sure you know my signature?"

Reporter: No, I don't and I don't even know you either but I am sure that this document is real.

Shah: Can you please send it to me for verification?

Reporter: I am afraid I am running short of time. Are you aware of this deal or are you not?

Shah: I cannot say anything until I have seen the documents you have. Please bring them over.

I declined to pass over the document. The sugar, imported from Brazil, cost the government Sh 220 million in unpaid tax.

The importers operate under different company names although many are managed by the same individuals.

One company going by the name Prabhaqui Wholesalers Limited imported 13,000 tonnes of sugar in March last year and sold it to Trade Wings Limited for Sh 312 million.

My investigations showed that the two companies were interrelated and shared the same directors. The directors of the two companies were Messrs

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Grab-it-all
untouchables
begin to
feel the
squeeze

By Blamuel Njururi

Kenya is never short of wonders. At one stage everyone is talking about the massive imports of goods getting into the country duty free and being sold cheaper than locally manufactured goods, thus killing the local industries, and nothing seems to be done.

Nairobi, Mombasa and other urban centres see the rich and the powerful driving huge petrol-guzzling limos while grabbing open spaces and selling them to Asians and the NSSF, and nothing seems to be done about the grab-it, have-it all attitude. Then President Moi blows the whistle against those involved in national economic sabotage and unrestrained grabbing, then there is action.

The police anti-corruption unit swiftly moves in and the hitherto powerful find themselves behind bars as their lawyers argue over their release on bail at times amounting to millions of shillings.

Civil servants said to own as much as Sh 200 million in personal accounts become the hunted, while others, known to have fraudulently taken billions of NSSF pension benefits for old age, expected by millions of Kenyan workers, go scot-free.

Real estate

The current purge at Ports Authority, the Ministry of Transport and Communications as well as the new Kenya Revenue Authority casts a long shadow of doubt as to how deep the investigations will go and whether they will expose the "untouchables" who have plundered and ravaged the national economy without any fears or reprisal. But as many Kenyans know by now, only the small fish gets entangled in the dragnet.

When the former MP for Nyandarua North, the late Josiah Mwangi (JM) Karuki, was constantly pecking at the Kenyatta regime for creating "ten millionaires and a million beggars", he had no idea that only two decades later the Kenya

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TARGET

'The truth shall set you free'

Welcome development from United States

There is no doubt that Kenya will attract more foreign investment and assistance when greater political transformation and a more vibrant democratic governance are seen to be in place. This has been the message from representatives of donor countries in Nairobi and in metropolitan capitals of the West.

Japan too has come out strongly in support of regimes that adhere to the rule of law and respect for human rights.

What, however, will propel outsiders to put their money in this country is proof that the government is determined to pursue its own development priorities having put in place instruments that respect and encourage the worth of an individual, thus encouraging him/her to engage in self-determination.

The disappointment with which Africa is perceived is reflected by the decrease in official development assistance in the past few years. For instance, this assistance dropped from \$16.7 billion in 1990 to \$15 billion in 1994. The disappointment is further enhanced by the realisation that donor sponsored economic reforms and projects cannot work without the borrower's commitment.

While a country like Japan is yet to suffer from donor fatigue, others like the United States are targeting particular countries in which to encourage investment. The US has come up with a policy document titled "A Comprehensive Trade and Development Policy for Countries of Africa" which asserts that the US business has waited too long to move into the continent and must now challenge Europe's long-dominant position in the continent.

Currently, the US enjoys only 7.7 per cent of Africa's import market compared with Europe's 41 per cent.

As proof that the Bill Clinton administration is determined to increase its commercial interests in Africa, US Commerce Secretary Ron Brown toured eight African countries, including Kenya, Uganda, Ghana, Botswana and Cote d'Ivoire to "boost trade and investment ties between the United States and a continent which has long been Europe's preserve."

Going by the development of the last few years, the mood in Nairobi is upbeat. Exports to the US have been climbing steadily, from \$23 million in 1992 to \$55 million in 1994 while imports rose by 21 per cent to \$139 million in the same period.

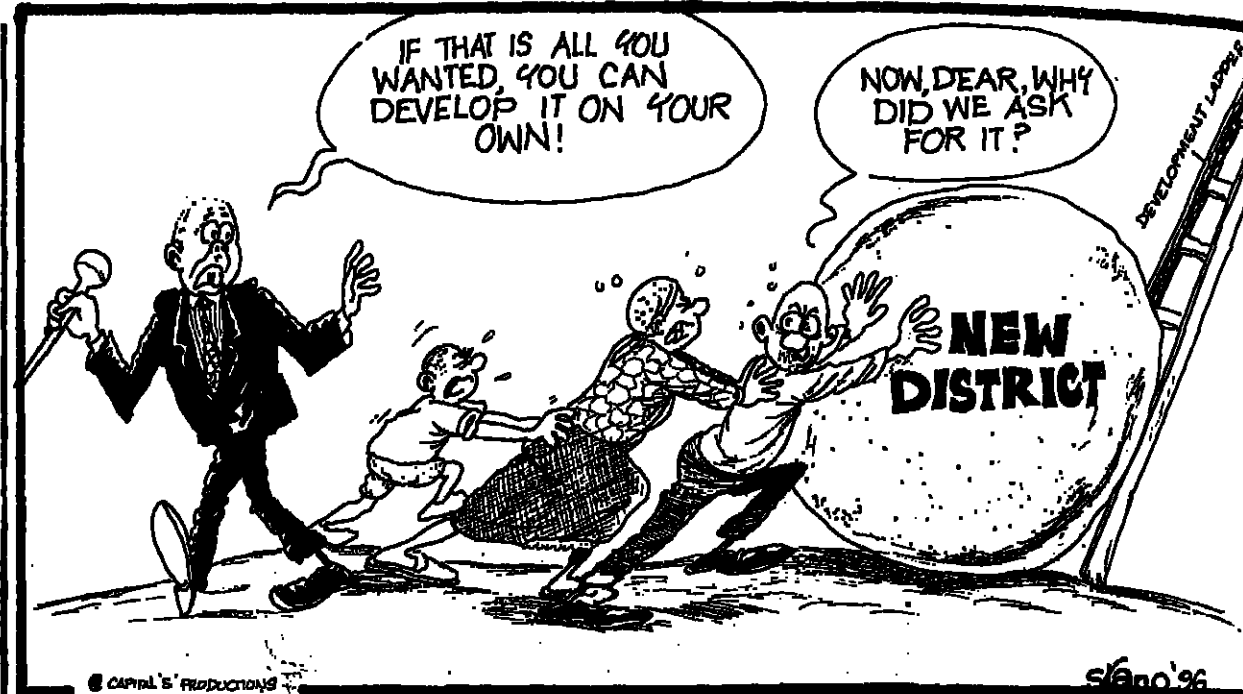
This trend follows the step-by-step liberalisation of the economy, mainly the foreign exchange and price regimes, cutback on public sector employment, freeing of commerce and industry from government stranglehold, better budgeting and anti-corruption endeavours.

These are the developments attracting the US presence not only in Kenya but also in countries which have left the market forces to rule.

Kenya, like President Moi told an investors' meeting in Nairobi last week, is out to attract and encourage foreign investment. In the last two years it has consistently removed the stumbling block in the way of foreign investment.

It is now working hard on the improvement of the country's image through efforts such as the ongoing crackdown on corruption in Mombasa Port and at the Customs Department.

With all these efforts seen to be in place, a lot more in form of US and other foreign investors should be expected, all for the good of the country and the man in the street and the rural village.



MAILBOX

The Editor,
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Nairobi.

Kericho hospital plot grabbed

It is saddening that an eight-acre plot belonging to Kericho District Hospital has been grabbed by a senior public official who is now busy fencing off the plot and cutting down trees indiscriminately.

The grabbing must have been okayed by the godfathers because a GK bulldozer is being used on the site.

The Kericho people request President Daniel arap Moi to intervene by cancelling the unfair allocation. He should also discipline the official including the District Land Allocation Board.

It is also interesting to note that councilors from municipal council are yet to raise their voices against this grabbing. It is only logical to conclude that the councilors must have been rewarded by the same District Land Board with municipal plots.

*Edwin Kitema,
Chairman, Kericho District
Co-operative Union.*

Mwangi's 'magic' fails the test

For quite some time, I admired former city mayor and Starline Member of Parliament Steve Mwangi.

He emerged as Mr Clean and Innocent upon election as the No. 1 father of the biggest metropolis in this country.

Even when it was alleged that he was a frequent night enter at State House and his quip that he ate pilau not ugali, I did not doubt that Mwangi visited the head of state in his official capacity.

Recently, he made history by becoming the first MP in this country to voluntarily resign and convinced Kenyans (at that time) that he was fed up with a \$170,000 monthly salary for doing nothing for his constituents.

Then he let the cat out by extending his services to the Kinnu leadership.

And I felt betrayed by a man I regarded highly. To me he was nearer a role model than the lot that we call leaders. Today I know better. May be like he said he was not eating ugali but pilau with lots of pieces of either meat or fish.

Whatever the case, Steve Mwangi's magic was nothing but cheap and well-calculated publicity play. Disappointing, isn't it?
Belal Khali, Machakos

Aids is 'God's punishment'

Many Kenyans are worried by Aids (the Acquired Immuno-Deficiency Syndrome) and what kind of people it kills since officially no important Kenyan has died of the disease.

Closely associated with the fears of contracting Aids are contraceptives such as condoms which are said to prevent its spread among users and a means of birth control.

Whatever the pros and cons are for the use and application of condoms in the prevention of the spread of Aids, there are some basic considerations that need to be taken into account by those offering them and the users as a whole. Such considerations include the origins of Aids and the failure so far by international researchers and drug manufacturers to develop a cure or immunological drugs despite the advances in medical fields.

Aids, whatever its origin, appears to have come as a natural mankind's 'schekmate' as we reap into the 21st Century. Human efforts to control its ravages on the world population appears to be a long way to come.

The Kenyan experience has been that some of those infected with HIV will generally maintain sexual relationship with many partners before they are fully aware of the dangers they pose to others or even when they are fully aware, prior to developing full blown Aids.

There have been top millionaires, businessmen, politicians and other Kenyans of high public standing who have wasted away at the full glare of their colleagues only to die and their deaths attributed to anything else but Aids.

That way the general public is made to believe that Aids does not kill important people. Such attitudes have encouraged suspect carriers, many of them healthy, to think that condoms can protect them from spreading the killer disease.

On safety, there is no doubt that the quality of condoms manufactured for use in the Third World, of which Kenya is a member, are more production units for export. As a result, fifty

are of very poor quality compared to those available in the developing world. You need only to visit court corridors to witness bribes changing hands as the police and prison wardens compete to dispossess the innocent citizens. Recently, the commanders of banking and finance houses were treated to a one hour engagement by the Chief Justice and his judicial officers raising questions of future impartiality should there be a case adversely affecting or touching on the banks and financial institutions represented in that meeting.

Judges and magistrates should ordinarily not be seen to socialise in public. Given the kind of society evolving in this country, for judges and junior judicial officers to be seen fraternising with the money rollers of this world is to invite question marks.

There is already some rumblings that the dispensers of justice are being compromised either by their seniors or by the executive.
Barrack Othmanbo Nairobi

We expect more from judiciary

The judiciary should serve as the country's bastion of justice. Unfortunately there is very little coming from that end when things, including those judicial, go wrong.

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Barrack Othmanbo Nairobi

Shootings are no answer to crime

I was visiting your country when I came across a copy of your newspaper with a report on the concern expressed by the Kenya Human Rights Commission.

The report covered the second quarter of last year in which 38 ex-judicial killings by the police were recorded.

While disgusted by the killings as a visitor, one gets the impression, as the human rights organisation says, that the police is out to stop criminal activities in the society.

However, my gut feeling is that there must be another way of doing it by a police force once reputed as the best trained and disciplined in Africa.

Shootings in the streets and estates leave a bad blot in your country's image and if you think that you will attract more visitors by giving the impression that all is being taken care of by the police, I beg to say that the reverse is true.

*John Roberts,
Recent visitor from N. Ireland.*

National News

Maathai writes to Moi

By Staff Report

President Daniel arap Moi has been asked to intervene in the ongoing war on suspected criminals for "none of us is safe anywhere in this country until all of us are safe everywhere."

The plea is in a letter to the president by the co-ordinator of the Green Belt Movement, Prof Wangari Maathai through the former head of the civil service and secretary to the cabinet, Prof Philip Mbiti.

The internationally renowned environmentalist fears that any policeman with a grudge against a citizen could easily kill and allege that the victim was a suspected robber.

Public outcry

"The responsibility of the police force is to arrest those who threaten law and order and to deliver them to the process of justice. Taking the law into their own hands is therefore tantamount to mob justice," Prof Maathai told the president in her mid-February letter.

The letter came in the wake of the gunning down of suspected robbers by the police following the introduction of hostilities through which people can confidentially report crime or intended crime to the police.

A number of people, including a domestic labourer in Kiambu, have been gunned down on suspicion that they are criminals. This has aroused public outcry forcing the Commissioner of Police and the

Kenya, UK sign Sh 1.7b agreement

By a correspondent

A Sh 1.7 billion aid agreement has been signed between Kenya and Britain.

The money will be used to assist the Kenya Family Health Project and small enterprises.

Together with the European Union, the British government are supporting a \$23 million family planning project to provide contraceptives to the Kenyan people.

The project also encourages and supports several non-governmental organisations to work in the family planning area which will reduce the burden on the Ministry of Health.

An additional \$7 million is to be given to small enterprises. Since 1991, when the British government agreed to provide \$3.5 million to support development of small enterprises, a large number of projects have been started.

These projects have supported established Kenyan institutions like K-REP and K-MAP as well as creating new organisations like the Kisumu Innovation Centre Kenya and Malindi.

The UK was provided a variety of support, from credit facilities to business, design and marketing projects, while maintaining their focus on the job skills sector.

Gunning down suspects

tantamount to mob justice



President Moi... letter through Prof Mbiti



Prof Maathai... none of us is safe.

Attorney General to promise investigations and a warning to the police to be careful in their war against criminals.

Prof Maathai said justice, rather than guns and grenades, should be "our shield and defender," and reminded the head of state that even the traditional law gave suspect citizens and their relatives ample time and opportunity to prove their innocence and willingness to

amend their ways.

"Only when the proven criminals validated their incorrigibility was the sentence handed down, and indeed kinsmen were the first to light the fire or roll the drum," she said.

The letter said in part: "Suspected thieves are everywhere in this country including within the government itself. They are among those

implicated in the Goldenberg scandal, those sent on compulsory leave in the on-going drama at the Ports Authority, those who are responsible for the collapse of banks, KGGCU, KCC and other parastatal organizations, those entrusted with public resources such as government funds, ADC farms, forests, open spaces, school fees, harambee funds and even those entrusted with church properties.

Christian faith supports democracy

By Seth Musili

Christians are God's stewards to take care of His entire creation and as such they should be involved in social, political, economic and cultural issues which in one way or another affect the very being of God and the existence of creation, a trainers' workshop at Kananmai Conference and Holiday Centre was held a few days ago.

The Christian faith implied support for democracy and that democracy expressed, the Christian faith, facilitator Chabon Ochoa, a co-ordinator for evangelism in the NCCCK's Theology Unit said and cautioned the citizens of this country not to have a utopian mind that democracy would take root overnight.

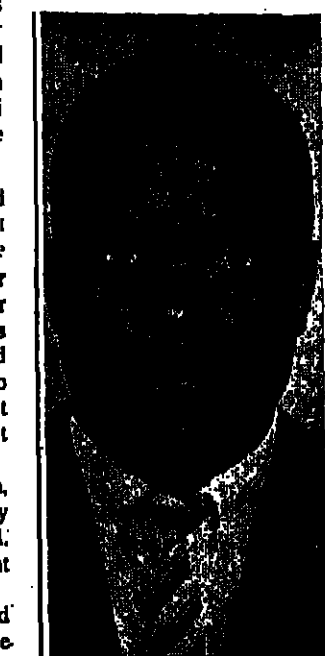
According to the Rev Ochoa, achievement of true democracy might take longer than expected. He called for firm commitment by Christians to democracy.

The 60 participants were told that the church could contribute to democratic society if it was itself democratically ruled, governed, propagated and supported within the same democratic principle.

The clergyman lamented that the church in Kenya had scored low marks in regard to democracy as it had turned a deaf ear and blind eyes to democratic principles.

He cited reports of Christians struggling for "their own" dioceses, sees and presbyteries. Other denominations encouraged tribal bishops and moderators.

The Rev Ochoa said the church in Kenya suffered from such evils such as thirst for power and prestige within the top



The Rev Ochoa

struggling for "their own" dioceses, sees and presbyteries. Other denominations encouraged tribal bishops and moderators.

The Rev Ochoa said the church in Kenya suffered from such evils such as thirst for power and prestige within the top

leadership, yet another proof that the church needed to heal itself before it could be expected to heal the society.

The cleric told the workshop that the quality of the life in a Christian community was a great blessing to people who were members and also a source of encouragement to those who were not.

The participants heard that civic education on constitutional reforms and human rights were

necessary at this point in Kenya's history since most voters were politically illiterate.

The co-ordinator of the NCCCK's Public Affairs, Mr Martin Oloo said democracy meant people's participation in decision-making processes through the ballot box and this could only be brought about when the citizens had been empowered to elect their own representatives.

Mr Oloo said the requisite civic education should be on such aspects as relationship between the church and state, how to build a better democracy, awareness on the current political atmosphere, the rights of the citizens and the voters' expectations as they approach the forthcoming general elections.

He said the Education for Participatory Democracy (E4PD)

programme of the NCCCK, had been established to assist in inculcation into the citizens of this country the basic tenets of democracy and that they were expected to play to make democracy a reality.

He said there were contradictions in Africa as heads of state claimed to practise democracy while in reality they were dictators who even demanded to be worshipped.

Retain power

Mr Oloo said most African leaders believed that the only way they could retain power was by use of police, military and the provincial administration.

The NCCCK official also took a swipe at the opposition leaders who he accused of being confused. However, he called on Kenyans not to be disillusioned and instead use their votes to save this country from anarchy.

A senior lecturer in comparative education at the University of Nairobi, Dr S. Kiohamu Akiyaga, told the workshop that the problem in Africa was that while parliament had been emasculated, too much power was concentrated on the executive.

He said this incongruous set-up had upset the concept of "checks and balances" as enshrined in democratic principles in African countries.



The Gathaka

Ex-NCCCK director launches new NGO

By Staff Reporter

A new ecumenical non-governmental organisation whose motto is "working for peace through justice" has been formed.

The Ecumenical Centre for Justice and Peace groups people from different religious convictions working for peace through justice.

The NGO, whose executive director is the Rev Jephthah Gathaka, the former director of Justice, Peace and Reconciliation of the NCCCK, seeks to provide a forum for men and women of all walks of life, especially the religious community, to come together and bring about a just and peaceful society.

Its mission statement reads: "The Ecumenical Centre for Justice and Peace seeks to promote socio-economic, political and cultural advancement in Kenya with special reference to justice, peaceful co-existence of citizens, equitable distribution of resources, poverty alleviation and mutual respect of social, religious and cultural norms."

Its objectives and activities will include the promotion of good governance and democratic development, promotion and protection of human rights, promotion of socio-economic factors and peace building and conflict resolution.

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National News

Nigerians in 'Green Card' frenzy

The dream of living in the United States has turned into a frenzied hope for many people in Lagos since the announcement of facility that will allow nearly 4,000 Nigerians to take up permanent residence in the United States next year.

Under the "1997 diversity immigrant visa programme," announced on January 29 by the U.S. Information Service (USIS) office in Lagos, 55,000 citizens of countries with low rates of immigration to the United States are to be granted permanent residence visas.

These include 20,623 Africans, of whom 3,850 will be from Nigeria. The beneficiaries are chosen at random from among candidates with at least high school or equivalent education or two years experience in a job that requires at least two years training.

Thousands of Nigerians have been hurrying to meet the March 12 deadline for submitting applications for the "lottery," as the recurrent visa programme is familiarly known.

"This is a life opportunity," middle-level civil servant Ronke Jones told IPS. "I had thought it was all a gimmick until my lawyer-neighbour won it last year. He is now in New York."

"My neighbour called me the other day to say that he wished he had won the lottery a decade ago," she added. "He told me he now knew what three square meals a day is all about."

The prospect of a "green card" (U.S. permanent residence visa) is an attractive one in a country where many wage earners take home less than the 50 dollars which a family of five needs to satisfy its most basic needs.

General belief

The vast majority of monthly salaries in the public service fall within the 30-60 dollar range and, although private firms pay more, few people in the private sector earn more than 120 dollars a month.

"I have also heard that life is not a bed of roses in the United States," says Jones, who has been working in the public service for 12 years now. "I know that much."

But life is hellish here. Let me go there and slave it out rather than remain here in misery."

Journalist Olu Aboode was also asked not to let the opportunity slip. "I have applied

By Remi Oyo

... and I am praying that I pass through the first selection," he told IPS after standing for an hour in a queue at the Murtala Muhammed International Airport to buy stamps and then rushing off to slip his application letter into a postbox there.

The general belief in Lagos is that letters posted at the airport reach their destinations much faster than if they were posted at other points.

"I had to come here to buy my stamps and post the application because I can't afford to take chances with our slow postal system," said Aboode.

A post office source told IPS that stamps worth 127,000 naira (1587.5 U.S. dollars) were sold at the airport the day the lottery opened. It costs 40 naira to post a letter within Lagos.

Each day consultancy firms place advertisements in local newspapers offering their help to green card hopefuls even though USIS warned in a statement that "the selection of winners is made at random and no outside service can improve an applicant's chances of being chosen."

Single person

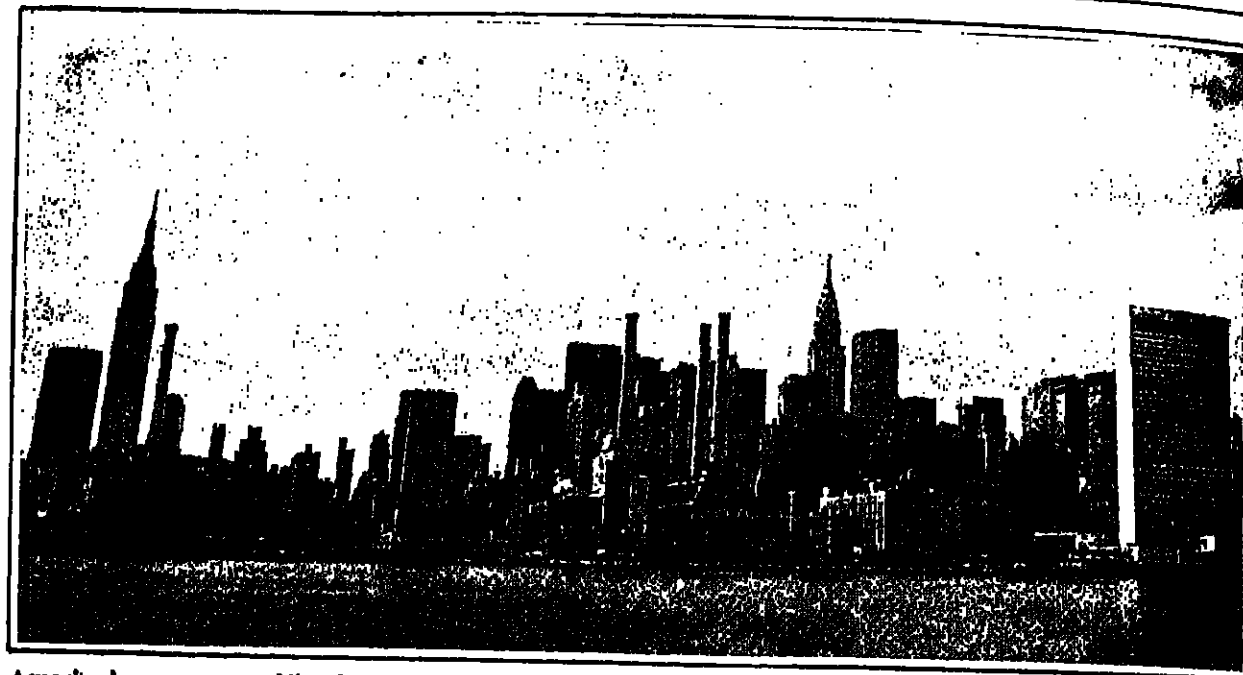
Feldave Consult, a firm of consultants located just a block away from the USIS building, has been swamped with clients since it offered its services to applicants.

Two days after the lottery opened, 1,350 persons had filed their applications through Feldave, which charges the equivalent of 10 U.S. dollars per single person and 18.7 dollars for married candidates.

A handbill distributed freely to anyone visiting the agency's office includes the promise "to ensure that your entry gets there within the stipulated time and to monitor your entry in order to guide against missing your chance through loss of mail from the U.S."

"We guarantee that a person's entry is not disqualified and in case of problems, we will contact the national visa centre," explained a Feldave spokeswoman.

People unwilling to pay the fees charged by the consultants can choose from the many jostling at market places, beer parlours and hair salons who offer the same services for less money. — IPS



America here we come... Nigerians want to migrate to the USA to work in cities like New York above.

The untouchables

From Page 1
government would create "ten billionaires and ten million beggars". It is quite evident that more than ten million Kenyans live in abject poverty while a handful of overnight billionaires wallow in ill-gotten overnight riches.

For the best part of the last two decades, these handful Mafia-type billionaires have behaved and acted as if they were above the law in their pursuit for the plunder and looting of the national economy through direct fraud, tax-evasion and other criminal activities. They in turn have kept the political machine well oiled with millions of shillings in harambee contributions while lining up the pockets of the police bosses and of late *Inquisitive Journalists*.

Over the years, these greedy have-it, grab-it all Kenyans of African, Asian and Arab origins, have preyed on government ministries and parastatal organisations by craftily using the suspect tender system and of late forcing quasi-governmental bodies to buy real estate at exorbitantly high prices.

This is over and above the practice of using such bodies as the National Social Security Fund (NSSF), and the National Hospital Insurance Fund (NHIF) as the main sources of cheap money for their banks.

Various factors are behind the endemic plunder of people's monies entrusted to or intended for the Treasury and a number of other public organisations. These clearly emerge from reading the 1993/94 report of the Controller and Auditor General.

To begin with, the virtual breakdown of political morality at all levels of Kenya's body politic has a lot to do with public thieves by its servants and the politically corrupt. It is clearly a sad state of affairs that corruption has more or less been institutionalised within the political sphere as well as within the government machinery itself.

The greatest problem is that nothing is in place to genuinely fight corruption in the country. However, there has been lip service galore. This is probably the best way of reading the current crackdown in Mombasa and Nairobi.

Fourthly, the compromising, patronage and whitening down of the traditional institution expected to provide checks and balances have meant that government excesses continue unabated.

Of particular mention are the courts and the legislature. The effectiveness of the country's courts in curbing bad governance which has pervaded every nook and cranny of the administration of the day is almost non-existent. Judges and magistrates have always cried that they do not make the law, yet their decisions have usually not contributed to meaningful interpretation of the law which could be said to have set precedents of prudent judgments.

As for the office of the Controller and Auditor-General, its wings have been greatly clipped with its staff reduced and its powers constitutionally pulverized by creating a separate and parallel office of the Controller and Auditor-General for parastatals.

bank overdrafts, without investigations as to where the money is coming from.

Secondly, since the 1971 (Duncan) Ndegwa Commission on Conditions and Terms of Service for Civil Servants, there is hardly any code of conduct to speak of in the public service where appointments and promotion are, more often than not, based on political considerations and patronage rather than on merit and ability.

The upshot of this has been the emergence of a large crop of untouchable public servants who clearly have a license to wreck the country's economy. They get decorated with high sounding "meritorious awards" on December 12 every year whilst their hard-working and honest colleagues get none.

Political tune
Thus, just as on the political plane, rewards, accrue to those public servants who sing the political tune of the day. This, apparently, is the sure source of tenure, not delivery of the goods as the expression has it.

Thirdly comes the allergy by the administration to adhere to law. Dismayed by hefty kick-backs or direct threats to their job security, this serves as a form of protection to those who misuse and abuse the power conferred on them by virtue of their public office. It is clear to every Kenyan that only small fries are prosecuted for corruption, a grudgingly small number, or if not small fries, those who have to protect the "untouchables."

It is because of this tokenism in enforcing the law that the so-called Anti-Corruption Squad has not won the confidence of Kenyans. It simply has no credibility, nor does the law in general.

It is this why most civil servants and other public servants will be seen to be amassing wealth beyond their pay-slips and

replaced human values; it is the possession of money that matters, all else is of secondary importance. This is the predicament of the country, whose soul is truly in handcluffs.

The legal system reflects or incorporates relationships of power in at least two major ways. First, it should understand that the makers, interpreters, administrators and enforcers of law themselves hold positions of considerable actual and potential power in society. Such individuals are not completely free to use this power to personal whim or gain. Although the sources of legitimisation may be various, only legitimate power has the compelling quality of authority.

The other major aspect of the legal system lies in its creation or elaboration of the rights and duties accruing to the various constituent elements of the society.

Whereas certain kinds of rights may be claimed by individuals or groups lacking the power to exercise them, some sort of power usually supports a claim to rights. Furthermore it sees clear that formal societal recognition that legal rights exist necessarily implies power—the power of individuals or groups to enforce such rights through the legal institutions.

Faced with a willing and collaborating government on the one hand, and an ineffective judiciary on the other, Kenyan untouchables have had a field day that has seen those close to power amass untold fortunes. That State House key officials have been in the thick of the broth is the most grotesque plunder by the "untouchables."

The recent car racket has spilled some dust on two of President Moi's sons, Gideon and Philip, who are allegedly being mentioned in the background of the feuds of the rival groups in the duty evasion racket involving billions of shillings.

Business News / Analysis

Kenya eyes league of the newly industrialised

By Allan Ngwiri

News that the United States is redoubling its efforts to increase investments in Kenya comes as good news for the Kenyan economy which, according to Finance Minister Musalia Mudavadi and the World Bank, registered a phenomenal 5 per cent growth in 1995.

The visit last month to Kenya by the U.S. Secretary of Commerce, Mr Ronald Brown, underlined this new commitment for increased private investments to Kenya and the rest of sub-Saharan Africa even as its government to government and shrinks considerably.

In a keynote address at the opening of an East African regional roundtable workshop at a Nairobi hotel which was attended by Secretary Brown, President Daniel arap Moi stressed that by making Kenya a home-base for private investments, investors would have access not only to the 75 million people of East Africa, but also the larger Common Market for Eastern and Southern Africa (COMESA) which comprises of 22 countries with a population of more than 360 million people.

Coveted status

Said President Moi: We welcome support and co-operation from the U.S. The problem is that we don't have the means to exploit what we have because of lack of appropriate technology."

Any increase in private investments over and above the present combined level of around \$120 million would be most welcome to businesses in Kenya. This is because it would result in increased employment and therefore more purchasing power, a larger industrial base which would produce more consumer goods particularly for export resulting in higher government revenues.

According to World Bank assessments, Kenya needs to invest 30 per cent of its Gross Domestic Product just to attain a growth rate of 7 per cent. Both the World Bank and the IMF stress that for Kenya to break out of its cycle of poverty, a growth rate of between 7-10 per cent has to be maintained for the foreseeable future.

While the need for Kenya to receive a lot more foreign private investments is a must, its ability to achieve the highly coveted status of a newly industrialised country (NIC) by the year 2020 remains at best, dubious, according to some analysts.

The projected attainment of this status by 2010 has already been dismissed by economists as a pipe dream while the necessary

groundwork through the on-going Structural Adjustment Programmes is still way off the path.

Taking the example of the newly industrialised countries (NICs) of South East Asia which have managed to become industrial countries in one generation, the executive director of the Japanese Nomura Research Institute, Mr Omasu Yasuda told a recent symposium on entrepreneurship in Nairobi that there has been nothing like a miracle the way these countries have progressed.

He stated that African nations that started on the same route as NICs got lost somewhere. He said that Kenya and other countries such as Zambia and Nigeria followed wrong agricultural policies, a vital component in those economies.

Instead of applying technology and producing high quality goods for the export market, they let the industry be run to the ground by inefficient parastatals.

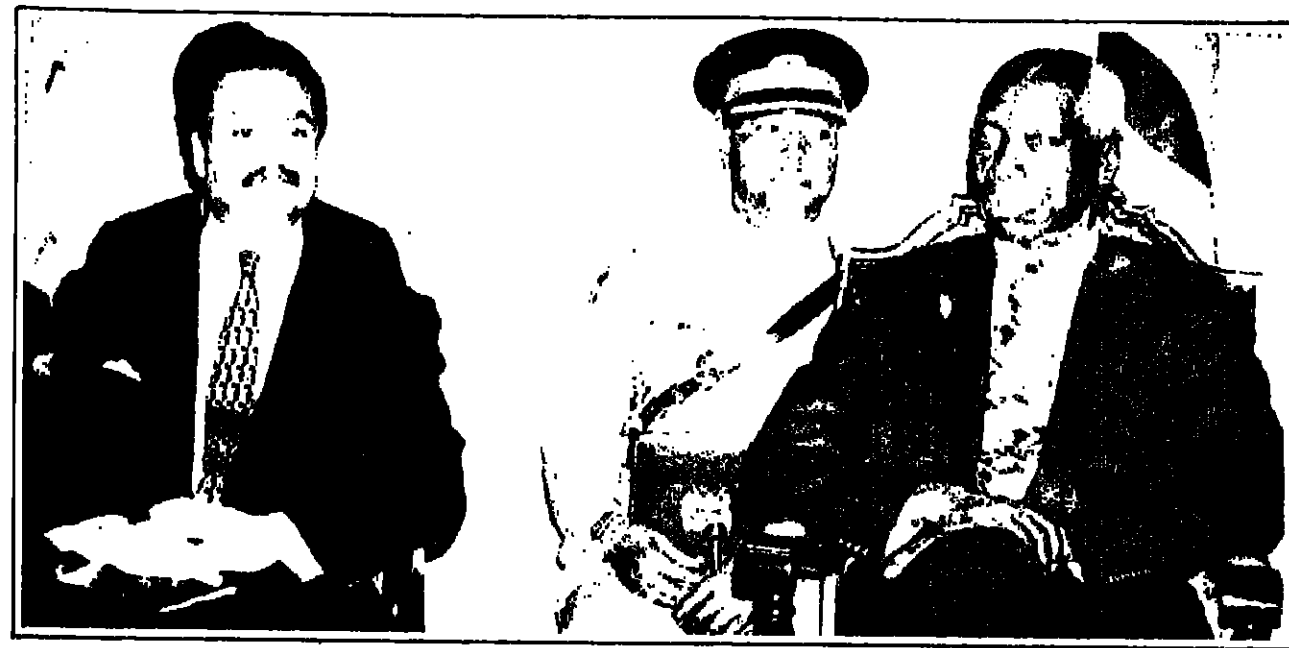
"It is not easy to follow the high-performing Asian economies," he said. "The quality of all goods must be improved and this is not possible without closing the technology gap— it is not necessary to re-invent the wheel but rather what is important is to adapt already existing technology to the local scene," said he.

A good case in point is Malaysia. According to Mr Calisto Madavo, the World Bank Vice-President for Sub-Sahara Africa and who used to oversee Asia till last year, Kenya had a stronger economic base than both Malaysia and neighbouring Thailand. It has now slipped behind the two because of a number of negative factors.

In the '60s, both Kenya and Malaysia depended on agriculture and an import-substitution industrial policy as their main economic mainstay. In the '70s the Malaysians discarded the import-substitution strategy in favour of exports, a shift that worked greatly for its economy. In the '80s, it moved a step further and entered the precision-processed components industry for exports. By the '90s, it had started on high-tech products like computers, TVs and automobiles.

Kenya on the other hand not only continued with substitution strategy but seemingly whittled down its significant agricultural exports through wrong policies.

In those early years, Kenya had an average economic growth rate of 8.4% between 1965 and 1973. Malaysia had only 4%. At present, Malaysia's growth rate hovers between 7 and 10 (for the



President Moi chats with Mr Brown when the latter visited Kenya last month.

last one and a half decades) while Kenya's has been on average below 5% - even plummeting to zero in the early '90s.

Around the same period, Malaysia has been receiving over \$1 billion dollars in private investments annually. Kenya on

the other hand has been receiving about a tenth of that while receiving about the same amount in aid.

Instead of rising prosperity like with the NICs, says a World Bank report, "lack of sustained

per capita income growth in Kenya has resulted in continued poverty for an increasing number."

For the Malaysian-type "miracle" to occur in Kenya, says the IMF's Managing Director

Michael Camdessus, "the first requirement is to get the economic fundamentals right beginning with restoring and maintaining financial stability." So are better provisions of infrastructure and good governance.

Japan free of aid fatigue

By Moyiga Nduru

Western countries have reduced their aid to Africa and other parts of the developing world but the word from a Japanese official in Nairobi is that assistance from Tokyo will remain unchanged.

"I don't think we have aid fatigue in Japan yet," Dr Shinzuke Horiuchi, Japanese ambassador to Kenya, said.

Tokyo is the biggest source of aid for developing nations, providing 22 per cent of total aid provided by member countries of the Organisation for Economic Co-operation and Development (OECD), which groups the world's main industrialised nations.

Unlike Italy, Belgium, Finland, Germany, the Netherlands and the United States, which have reduced their official development aid (ODA), Japan has increased its assistance in recent years.

However, Africa's share of Japanese assistance has been low. Latest Japanese official figures on ODA show that in 1994,

Tokyo disbursed 90 per cent of its loans to Asia, four per cent to Africa, 3.7 per cent to Central and South America, 1.5 per cent to the Middle East, and 0.8 per cent to Eastern European and other nations.

Between 1984 and 1994, Tokyo disbursed loans totalling 7.8 billion dollars to 28 sub-Saharan African countries through its Overseas Economic Co-operation Fund (OECF), established in 1961 to promote economic co-operation with developing countries.

Twenty-one OECF-funded projects and programmes are now being implemented in sub-Saharan Africa, including a 2.9-billion-yen landslide protection project in Mauritius and a 10.7-billion

yen project to build a diesel-powered electricity plant in Kenya.

Japan also funds programmes involving research on and the control of infectious diseases—like malaria, hepatitis, filariasis, diarrhoea and schistosomiasis—in Kenya, the largest African recipient of OECF funding.

About a quarter of OECF aid to Africa has gone to Kenya, followed by Ghana (12 per cent). However, Tokyo's assistance to Uganda has increased sharply by more than 1500 per cent in the past 10 years, to the chagrin of opponents of the government of Ugandan President Yoweri Museveni.

But Horiuchi pointed out that Museveni's case is unique in that he allowed everyone in Uganda to participate in elections. "To me," he said, "that's democracy."

Horiuchi argued that democracy differs from one country to another. "For example, our democratic system differs from that of the United States,

Britain and others," he said, adding that Japan would contribute 1.5 million dollars—out of a total of 20 million dollars—towards the presidential elections in May.

General rule

Tokyo, apparently happy with Museveni's resolve to restore peace and order in Uganda after 16 years of brutality under ex-presidents Idi Amin and Milton Obote, has increased Japan's annual assistance to that country from 3 million dollars in 1986 to 50 million dollars to date.

An area in which Japan has come in for much criticism is the imbalance in its trade with the rest of the world and Africa is no exception to the general rule.

In 1994, sub-Saharan Africa exported nine billion dollars worth of goods to Japan, but its imports from the Asian nation amounted to 670 billion dollars. — IPS

African govts wary of local consultants

By Fred Ndung'u

African governments are reluctant to employ consultants and advisers because of "suspicion and ethnicity," according to Mr Stephen O'Brien, World Bank's Eastern and Central African resident representative.

Addressing an economic symposium at Kenyatta University recently, Mr O'Brien called on governments to improve the environment by addressing the problem of low wages in the civil service, reward competence and professionalism and provide adequate budgets for operations.

In a paper titled A World Bank view on capacity building in Africa, Mr O'Brien termed capacity building (CB) as the transfer of knowledge, enhancement of individual skills and strengthening of institutions.

He saw capacity building as the central challenge of African development noting that there was renewed emphasis on CB at the World Bank.

Mr O'Brien blamed colonialism which did not avail enough education and training opportunities for the weak individual and institutional capacity in sub-Saharan Africa.

Inadequate development in certain sectors such as engineering and science-related fields has exacerbated the situation despite post-independence emphasis on education, he said.

The World Bank official said that due to frustrations and unchallenging job environments and alluring job prospects in the West and some newly

independent African states such as Namibia, brain drain in both cause and effect had resulted in and accelerated the vicious circle of poor capacity.

For the sub-Saharan Africa to respond to inadequate capacity, Mr O'Brien said they had various options including importing skills indefinitely or borrowing skills for a limited duration while they trained their own expertise. The latter is the standard approach and is known as technical assistance (TA) or Technical co-operation (TC) by the United Nations.

Governments can also be requested to define the elements of the traditional or conventional TA packages and this is the model most aid donor including the UN system and World Bank had used for years and are still using.

There is excessive reliance on single models without policy-makers questioning the origins of the models and their failure rates.

Mr O'Brien enumerated the general agreement on the shortcomings of the TA model. He said that TA should build capacity rather than bridge gaps. This results from weaknesses in design since the capacity building aspect is often tackled as an afterthought. The TA is often "donor-driven" and at times lacks recipient ownership, thus seeming imposed.

The TA model, according to Mr O'Brien, also fails to address the incentive problem. "Why aren't enough locals trained to do these jobs after 30 years and billions of dollars have been spent on training and TA?" should be the question.

There is excessive reliance on single models without policy-makers questioning the origins of the models and their failure rates.

New hope for infertile couples

A new treatment for infertile women, which uses catheters and guidewires to unblock fallopian tubes, is set to bring new hope to thousands of childless couples.

Consultant gynaecologist Masoud Afnan, who has been achieving a one-in-three success rate with the treatment at the Birmingham Maternity Hospital, believes there will be an explosion in the use of the technique over the next few years.

Up to 35% of female infertility is caused by damage to the fallopian tubes preventing eggs travelling from the ovaries to the uterus, or sperm swimming up to fertilise them.

Much of the damage is caused by chlamydia, a sexually transmitted organism which is reaching epidemic levels in some developed countries.

New catheters developed at Birmingham allow doctors to pass guidewires and catheters into the fallopian tubes to diagnose problems such as chlamydial infection more accurately. Sometimes the catheters can also be used to unblock the fallopian tubes just past the point where they join the uterus, a common site of blockage.

This means it is now possible to combine diagnosis and treatment of many infertility problems in a single half-hour session. The treatment is simple, safe, cheap and cost-effective.

It could prove especially valuable in areas where funds for treatment for non-life-threatening conditions are limited.

Ice shelves break up as climate warms

Atmospheric warming has caused the disintegration of five ice shelves on the Antarctic Peninsula over the last 60 years, according to a paper by glaciologists David Vaughan and Chris Dent.

The disintegrations have occurred only in the warmest part of Antarctica where the climate has warmed 2.5 degrees C in the last 50 years, weakening the shelves by increasing the amount of summer melting.

About 8000 sq km of ice shelf have been lost, changing the maps of Antarctica, cutting several islands off from the continent and giving birth to thousands of icebergs. The most recent example of ice shelf was the final phase of the collapse of a part of Larsen Ice Shelf in February 1995.

Thirteen hundred square kilometres of ice shelf were lost in 50 days, producing a plume of icebergs 200 km into the Weddell Sea.

Vaughan said: "Amazingly, the disintegration of these shelves was predicted by an American geologist John Mercer in 1978 - he was bang on target. John Mercer also said that a retreat of these ice shelves should be seen

as a warning signal that West Antarctica was on the verge of collapse which would raise the sea level by five metres.

"Since then, we have learned a lot about the ice sheet and nowadays far fewer glaciologists would sign up Mercer's doomsday scenario of imminent sea-level rise."

Whether the melting is due to "global warming" is not known. If warming continues more ice shelves may melt; however floating ice, if melting, would not raise sea level.

Gene may link suntan and skin cancer

A gene might supply the reason why redheads and other fair-skinned people are more prone to skin cancer while seeking a suntan.

WORLD OF SCIENCE

Skin cells called melanocytes produce eumelanin, a brownish-black pigment in response to ultraviolet light (UV) in the sun's rays.

Redheads know they should avoid hours of exposure to the sun because almost inevitably they will suffer severe sunburn often requiring hospital treatment. At the very best they will be able to display some more freckles or, if they are careful, escape with little more than discomfort.

A tan protects skin cells from the effects of UV, which can damage DNA and cause cancer. Fair-skinned people make very little eumelanin and instead produce the reddish pheomelanin, which offers no protection.

Tony Thody and colleagues in the Department of Dermatology at the University of Newcastle knew that the production of eumelanin also depended on a melanocyte-stimulating hormone (MSH).

"UV switches on the melanocyte, and if MSH is around, then most of the pigment produced is eumelanin," says Thody. But, he found, the cells of fair-skinned people failed to respond to MSH in this way.

Now, working with Ian Jackson at the Medical Research Council Human Genetics Unit in Edinburgh, the team has found that people who fail to tan have changes in the gene that makes the MSH receptor, rendering their cells insensitive to MSH.

Plugging the gene, says Thody, means that it will now be possible to investigate how far it is associated with increased cancer risk. — LPS



Mr Kamotho... launched task force



Playful schoolgirls... the country cannot afford to lose so many of them after they prematurely become pregnant.



Mrs Masiga... meeting school heads

Rescuing school drop-outs

By Dorothy Muryakho and Alex Diang'a

The Chief Inspector of Schools, Mrs Elizabeth Masiga was last month to convene a meeting of school heads to work out guidelines for re-admission of school-girl mothers.

Initially targeted at heads of girls' schools (and later mixed schools) the guidelines are likely to be in place before the middle of the year. "We want to work out guidelines with heads of schools to find out the best way to go about re-admitting these girls," said Masiga.

The disclosure comes hot on the heels of the launch of the National Task Force Gender and Education by the Minister for Education, Mr Joseph Kamotho. The task force is in turn the first major step that the government has undertaken since its 1994-96 Development Plan spelt out the need for a programme to deliberately monitor and follow-up school drop-outs.

This particularly referred to adolescent mothers, for whom the plan proposed an immediate policy change to facilitate their rehabilitation and re-entry into the educational system.

Integration of gender concerns into the development process is a unique feature of the current development phase. The pertinent section of the plan document gives priority to gender issues of agriculture, food security and nutrition. And apart from giving guidelines for integration of gender concerns into education and literacy, the plan also looks into the gender aspects of health and population, environment and energy, community, development, and water and sanitation.

Masiga discussed in-depth some of the factors hindering re-habilitation of schoolgirl mothers, and especially their return to school.

Hostility and ridicule are major problems school-girl mothers face, as testified by Beatrice, (second name withheld), who got pregnant at the age of 16 while in Form Two in a small rural school in Western Kenya. Today, at 29, Beatrice recalls: "As soon as my teacher realised I was pregnant (pregnant juvenile parlance), he consulted the headteacher, who paraded me before the entire teaching staff before expelling me for misbehaving."

Although the slender woman who topped her class for the two years she was in high school is now taking a catering course at a Nairobi college, she is yet to overcome her bitterness over the expulsion. "I was denied a chance to become a professional woman," she says. "If only they had allowed me back in school!" she rues.

Beatrice's fate is shared by some 10

to 12 per cent of school-girls, who, according to Kamotho, drop-out at the rate of 27 per day. The girls suffer more than just hostility, which according to Masiga, directly leads to illegal abortion with dangerous tools.

"How we treat the pregnant girl is important," says Masiga, who rules out automatic expulsion. Re-visiting the minister's drop-out figures, she says: "We can't afford to lose all these girls. We need to rehabilitate them."

In taking policy measures to avert

the wastage associated with school-girl pregnancies, the government was regularising what was already happening. For a long time, girls have been able to go back to school, albeit different ones from those they previously attended. But while it is now government policy to re-admit school-girl mothers, hostility against them prevails.

Top on the list of those who mistreat pregnant girls, making their life miserable are fellow students. "They

call them 'pregnant girls', Masiga observes. "They are teased or talked to then," she adds.

Many affected schools are daughters mixing with boys. Teachers, too, are opposed to the idea of mixing school-girls with other girls. "They don't like it," Masiga says.

The general feeling has been that by allowing pregnant girls to carry the pregnancy while in school and then go back after delivery, other girls are being encouraged to get pregnant.

In view of the foregoing, and in the best interests of the girls that become pregnant while still in school it would be imprudent to force head teachers to re-admit them to their old schools, Masiga observes.

It is in view of this that preventive guidance and counselling was to be the

locus of the talks between Masiga and school heads. Masiga is all for preventing pregnancies before they occur. "Intensive guidance and counselling. Tell the girls to abstain from pre-marital sex until they finish school. The best choice is abstinence," she says.

Those who become pregnant should get proper counselling so that they know it is not the end of the world. Masiga considers abortion worse than pregnancy, and loes the government line of no contraceptives for school-girls is a bad idea," she affirms.

The Chief Inspector singles out the Child Welfare Society of Kenya and Crisis Pregnancy Ministries as the two support non-governmental organisations (NGOs) who are well-placed to give a second chance to school-girl mothers the former through adoption of unwanted children and the latter through preventive counselling against the psychological trauma of abortion.

Masiga upholds education as the key prevention. Schoolgirls must be taught the facts of life so that they can make wise decisions about their lives. Many pregnant girls, she says, do not even know that they are pregnant. They need to be told that any time, and especially after they begin menstruating, they can get pregnant. And not only that; they can also get sexually transmitted diseases and Aids.

Economic deprivation

But the responsibility does not end with teaching the girls. Men must be taught to respect the woman so that she is not always on the defensive. They should also know that when girls become pregnant, they give birth not only to girls, but to boys as well, who equally suffer the economic deprivation of children born to school-girl mothers.

As the debate on the re-admission of schoolgirls who have delivered rages, there are mixed reactions as to whether these girls should be re-admitted or not. "Expelling pregnant girls from school hurts them psychologically," says Dr Naomi Katundi, Director of UMATI, the Family Planning Association of Tanzania. Unlike Kenya, the law in Tanzania demands immediate expulsion of pregnant girls both in primary and secondary schools.

According to Jean Suran, a diabetic educator, refusing education to a girl who has made a mistake amounts to denying a child education because the mother needs education to raise the child and many other children to come.

Researcher indicates that male reluctance to accept responsibility for pregnancy, coupled with limited psychological and financial support from the family are all seen as the crucial determinants in baby-dumping, infanticide and child abandonment.

— APS Feature

Sugar business not so sweet after all

That this country has plenty of sugar in its various sugar factories, either waiting to be processed or sold is a fact. It is also true that sugar cane farmers are a suffering lot because of the simple reason that either their cane cannot be bought or when it is crushed they are never paid.

And now there is a problem. The government does not exactly know what it wants to do about this sugar business. At one point, the Head of State and his Agriculture Minister are telling these farmers that it has imposed a ban on the importation of sugar and therefore there will be sold and they will get money.

The next day, the Head of State is saying "no." More sugar will be imported but corruption will be routed out of the industry and it will therefore be smooth and sweet for local farmers.

When the head of government made that announcement last week, he had just had a meeting with leaders from western Kenya, mainly Bungoma district, where a lot of cane is grown.

The president had met Kanu men from that area and they told him that farmers there were suffering because processed sugar was being kept in stores, while Kenyans were enjoying imported sugar.

The president did not want to overlook that statement of fact. He reacted almost instantly and said the sugar business would be taken care of and importation would be controlled. At the same time, the marketing system would be streamlined.

What then is this we are hearing now? Why, we are asking, did His Excellency change his mind so soon?

I will tell you this: those who import sugar are not small boys. Those who have thousands of bags of imported sugar in their stores are not small boys either. They are the rich, powerful and rightly connected.

Those people must have whispered anxiously to the president and must have told him that if they were not allowed to bring in sugar and sell it, they would be to suffer.

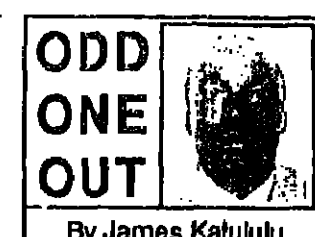
I am tempted to think that the president decided to listen to those sharks and ignored the plight of those western Kenya people, who grow sugar cane under difficult conditions only to have it processed and stored because there is so much from abroad in the local shops.

I do not know for sure, but maybe by the time you read this, the president will have changed his mind once again, and the story will be that sugar will not be imported.

But why, I am asking, can't the government decide? There is something here. His former Minister for Transport, who comes from one of the Kenya's richest sugar belts is bitter.

Dalmas Otieno is saying that his boss was pressurised by greedy powerful politicians to reverse the ban on sugar importation. Otieno is saying that these are people who do not care about the plight of the people who grow this stuff.

I entirely agree with him and I want to ask this once again,



By James Katululu

who are these greedy fellows seeking to just eat alone?

Who are they? If they are the president's men, then they are not good people. They should leave him alone, so that he can sort out sugar mess once and for all.

Kiruki has yet to convince Kenyans

Police Commissioner Shadrack Kiruki is a very sober man, a church elder and a very convincing man when he decides to speak.

But when the police boss goes public, most of what he says is either lies, (of course fed to him) or he forgets that he is in charge of the police force.

Kiruki said last week that the police were serious in combating crime and they would only go for criminals in their best efforts to protect the innocent.

The police boss was speaking because many Kenyans were furious about the indiscriminate killings of suspected criminals, some, who relatives have said, were innocent people going about their business.

It is right to say that the police must do their job. Kenyans are saying that they do not want criminals in their midst and the only people who can get them out of the way are the police.

But if the policemen will just shoot to kill, then the wannanchi

are going to be suspicious and dead scared. The Police Commissioner knows that the wannanchi fear guns. The very sight of a gun is very scary and one would rather run than see a gun.

I have argued before that dead men tell no tales. When the police shoot to kill, they must justify that act and whether or not the dead were innocent.

Last weekend, some of my friends were confronted outside a city hotel by heavily armed people who ordered them out of their car and before they could know what was happening the people were all over them, ransacking the car their pockets.

My friends were scared stiff because they thought these were things coming for them and their car.

But alas! these people identified themselves as policemen, after they had thoroughly harassed my friends and later distributing them to various police stations.

The cops were saying that the car driven by the young men was reported stolen and my friends were therefore carjackers. They were lucky that they were parking when the police arrived otherwise if they were on a highway, they would have been shot.

Two days in the cooler and when the mother of one of these friends went to the station where his son was being held, the police said they were sorry. They had been given the wrong registration number and my friends could therefore go home.

I am now scared of driving at night. Many people are scared of asking for a lift because any car could be suspected stolen and people fear they could be shot at before they can explain themselves.

The police cannot and must not be the judge, the jury and the executioner. They must only shoot when their lives are threatened, and even then, they must shoot to immobilise.

It is a fact that the police have murdered Kenyans who have not been given a chance to defend themselves.

Attorney-General Amos Wako says they will be investigated. Who, Mr Wako are you kidding? You are telling Kenyans that the police will investigate themselves? And by the way we are still waiting to hear why these police people killed Evans Asang'u Lusuli in Kisumu. We are waiting and can hear your uncomfortable breath, Mr Wako and Mr Kiruki.

Biwott meets his match in Sumbeliyo

When by-elections for the Kerio Central parliamentary seat were announced, I bet that Mr Eljigh Sumbeliyo would easily sail through.

I do not come from that part of Kenya but I said Mr Sumbeliyo was the right man for that seat, knowing very well that kingmaker Nicholas Biwott did not wear him.

And when the Kanu nominations were announced, the people of Kerio Central shouted at Mr Biwott and told him to keep off their constituency because they wanted to elect a man of their own without the advice of the district branch chairman.

Indeed, the people of Kerio are a very powerful lot in the government. There are many of them holding very senior jobs and their lot is said to be only second to the Tugen, where the president belongs.

And the Keiyo owe a lot to Biwott for what they have so far achieved in terms of development. But come last week's choice of their Member of Parliament, they told Biwott off and nominated a man the kingmaker does not like.

Meanwhile, Biwott listened to them, and when the nominations were being held, the "Total Man" was out of the country.

Come March 14 and the people of Kerio Central, Turkana Central and Kibwezi go for election proper. May the best man and woman win. But it goes without saying that the Kerio Central seat will go to Sumbeliyo.

Special Report

Wayward monks to be monitored

By Pranglip Daqueng

To enter monkhood in Thailand may soon be like applying for an office job, with minimum requirements to be fulfilled and screening to be strictly enforced.

This follows a spate of scandals involving Buddhist monks leading to a public outcry for a reform programme for the men in robes.

The Department of Thai Religious Affairs in the Education Ministry has proposed that educational qualifications and detailed personal data be provided by those wishing to become Buddhist monks.

Details of the plan, which includes requiring monks to keep identification cards, are currently being thrashed out.

Registration of monks and finger-printing monks are also considered essential, says Deputy Education Minister Chawarin Luthasaksiri. He says a "bad record" can be ground for disqualification.

In recent months, monks have been embroiled in scandals that have put the religious community in a bad light.

Thai newspapers publicised the case of Yantra Amamro Binkku, a famous monk, who was allegedly to have had sexual affairs with several women. The monk was unfrocked and is reported to have left Thailand with hundreds of millions of baht (one U.S. dollar is equivalent to about 25 baht) in donation money.

Another monk, Bhavana Phikku, is awaiting trial on charges of raping hilltribe girls below 12 years old. And there was also the murder last month by a monk of an English woman visiting a temple.

The Thai queen urged "harsh punishment" and that is what he got — the court ordered his execution. After the queen's intervention, the education ministry ordered about 500,000 school teachers across the country to watch over monks' behaviour and temple activities.

One activist monk suggested a centre against criminal monks and a hotline for religious rehabilitation.

The Thai language newspaper Matichon suggested the best way to solve the problem was to bring back people's faith in Buddhism.

"One factor that can make Buddhists take Buddhism seriously is the reformation of Buddhist rules and regulations, which need to be changed in order to catch up with the changes in society," the paper said in a recent editorial.

Suwanna Satha-anand, a Buddhist scholar from Chulalongkorn University, shares the view that keeping track of monks' activities is not enough.

"What is happening is there are several popular monks who handle large sums of money. Some monks use the money for public libraries while some just enjoy spending it," Suwanna charged. — IPS

Theological input in business ethics

This article on business ethics by PATRICIA CLARKE appeared in the *Observer*, a United Church of Canada publication.

Business ethics. Is it a term that contradicts itself? Do Christians, and others who share their values, have to park them in their pockets when they come to work? How do we "go into all the world" when the world is indifferent, sometimes hostile?

But taking those values into the world, living out our faith in our jobs, is today's "mission frontier," says the Rev Terry Anderson, who teaches ethics at Vanier School of Theology. In today's economy, when the only value seems to be the one measured in dollars, you might reply, "Mission impossible."

For some, no problem. To be a Christian in the workplace, work hard, respect authority, be considerate of others and don't take home the boss's pencils. Gentle Jesus, meek and mild.

For others, it means probing into values, questioning authority, fighting for change, bearing personal responsibility. Jesus overturning the moneychangers' tables. "There is institutional evil when people relinquish their own accountability to that of the institution," says the Rev Jim McKnight, a former banker.

On Sunday we hear about love and justice and caring. On Monday the bottom line is meeting a budget. A nurse can't stop to hold a patient's hand because every minute has a dollar sign attached. A bank manager has to close out small accounts, usually held by the poor and the powerless, because they don't pay. A supervisor has to tell people they are out of a job because the budget has been

Jesus said: Love the Lord your God with all your heart and with all your soul and with all your mind, and your neighbour as yourself.

assigned. One parishioner came with the question, "Is there a Christian way to fix someone?"

The Rev Harlene Walker knows what that is like. Her husband, an executive, had to lay off 200 people. It was "a really hard time," and the experience led her to develop the United Church's pioneer Workplace Ministries. She says, "I realized the alienation business people feel from the institution of the church. We pray for people who are laid off but not for the people who have to make the decision."

"The United Church is very good at collective protest. We haven't paid much attention to the private, personal, Christian ethic in the work lives of those

caught in the system," says the Rev Bill Phipps.

In the towers of downtown Toronto, people are getting "chewed alive," says Alan Herbert of the King-Bay chaplaincy, an ecumenical ministry to the business community. He tells about a man in his 50s who has spent all his working life with the federal government and whose primary value is job security. Now every job is at risk; his work community has disintegrated; the camaraderie is gone.

Phipps hears similar stories companies today recognize responsibilities: not just to shareholders and to profit, but to others — their suppliers who depend on them for taxes, the employees who depend on them for jobs.

"Good ethics is good business," says Professor Leonard Brooks, who teaches ethics to University of Toronto. A cynic might add that it also heads off the law.

Changes both in laws and public expectations have made it good business to be good. Foul the air or the water with industrial

Executives attending a self appraisal course... "good ethics is good business."

from his parishioners. "In some firms everyone is the enemy, everybody a competitor. Some are always looking over their shoulder at who is going to be fired next."

"My heart goes out" to people who have to make those decisions, says the Rev Catherine Moore of London, Ontario. She was in the publishing business before entering ministry. "Ethical employees must be wringing their hands. Perhaps these days, ethics is a luxury."

The good news is that, in the world outside the church business ethics is a growth industry. Nearly every business school in the United States and Canada now has courses in ethics. Some 20 research units around the world are churning out studies. Many major corporations are trying to build ethics into their culture, with ethical investigators, ethics committees, ethical codes.

Investment funds, which screen their purchases on ethical as well as economic criteria, proliferate and on the whole do as well as or better than investment funds that don't screen. Consultants who measure companies on ethical standards also proliferate.

It's a "big step forward," says Michael Jantzi, a Toronto consultant on ethical investing for institutional investors, that

the compassion and humanity that implies.

Today the business is likely to be huge and impersonal, in which the individual feels powerless. As we have learned more about the world around us, our definition of what God requires of us has grown. Running a business in a Christian way means more than paying a fair wage and closing on Sunday; it means stewardship of the environment and awareness of the Third World.

Some church people give up fighting for their values and quit

repairs. Tenants who don't pay rent. Tax evasion (an area in which the church with extra-liberal tax-free housing and travel allowances is not guiltless).

Kickbacks. False insurance claims. "Liberating" company property. It's not just the boss who is guilty.

A 1993 report in the management magazine *CMA* says employees steal \$20 billion a year in Canada, a loss that causes 30 per cent of small business failures.

Other actions can be legal but unethical. It is legal to lay off employees, provided the required severance is paid. It is unethical to advertise the next day for half as many people to do the same work; for less pay. It is more ethical to get the staff together to contribute to the solution.

The toughest ethical issues have no right or wrong, nobility or white, but shades of grey. Every choice has costs. Do you outpace a quarter of your staff now and stay afloat, or keep everyone on the payroll and all

The marketplace says: Don't rock the boat. Watch your back. What's right is what the boss wants. Look out for number one. I'm just doing my job. Everyone does it. What you don't know won't hurt you. Anything goes if it makes money. The golden rule: the one with the gold makes the rules. GNP equals GOD.

sink together? Do you shift an order to a new supplier, at a lower price, thus preserving money for your workers' wages and shareholders' dividends, or do you stay loyal to your longtime supplier? How do you balance your responsibilities to all your stakeholders — employees, suppliers, shareholders, the public?

But that's the definition of a moral dilemma, Terry Anderson says: every choice is less than ideal. The problem is how to set faithfulness in an imperfect world. Not only is there no clear right and wrong but Christians may find good conscience differ about which is the lesser evil.

Anderson puts workplace decisions on two levels. He says the church can help us out with both of them.

The first is personal — how I live out my faith and values in my own decisions. We need to be more intentional, Anderson says, about understanding the

big firms. Catherine Moore left publishing because she wasn't comfortable with what the company wanted her to do. "I couldn't just listen to the bottom line."

For Jim McKnight, who was a bank branch manager, the ethical questions were a key to his going into ministry. As a manager, he was encouraged to get rid of small "nuisance" accounts — the paperwork, the single mother. He objected. "To me, the value of the person was greater than the value of profit," he says.

John Oh, an accountant, left IBM (which he recognizes as a pacesetter in fairness to minorities) because of all-pervasive office politics and the "dehumanizing environment."

He says, "I wanted to be more than a small chip in a computer circuit board."

On the other hand, Denise Walters, a bank financial analyst, says she has to defend herself at the bank for being a Christian. "Church people like to bank-bash," she says. "When I say I work for a bank, they say, 'You poor thing.' In 21 years, I've never had to make a decision that goes against Christian principles."

Some ethical decisions are straightforward. It's wrong, morally and legally, to mislead, advertise, fraudulently produce. Landlords who don't make

Refusing jobs to people because of their colour is against the law. Corporate naughtiness makes the headlines and the six o'clock news.

"Companies can't keep things hidden," Brooks says. "If a corporate action affects a tribe in Brazil, we know it that night."

Cheating your employees and customers may cut costs and increase sales in the short term. But in the long term, it's clear to me that almost always profit is enhanced by living out your values," says Greig Clark, who founded College Pro Painters and now runs an investment business.

"Treat your employees properly and they'll stay and others will want to work for you. Treat customers fairly and they'll come back."

A manager faces ethical dilemmas every day, he says and he has "suffered pain" when he did not live up to his values. "It gives you knots in the tummy and then it blows up in your face."

"We grew up in a culture which assumed that it was Christian, and what happened at work on Monday was basically friendly to what we heard in church on Sunday. Companies were smaller, often more personally managed by people who could sincerely say, 'I try to run my business in a Christian way,' with

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Women's concerns

In salute of a visionary widow

By Seth Musisi

It is nearly six years since Bishop Alexander Kipsang Muge of the CPK Eldoret Diocese died. But his spirit lives on, thanks to the tireless efforts of his widow Herma.

The controversial clergyman died in a mysterious road accident on a return journey from Busia. Today, the mention of his name makes many raise their eyebrows.

In life, his sheer charisma and the manner of taking the "bull by the horns" put him in a situation where he made more enemies than friends in the political realm.

Herma Muge has comfortably fitted in his shoes, save for the cleric's job. Whenever she speaks, be it in church or any other forum, she arouses interest.

During an interview at her Elgon View Estate home in Eldoret, she confided that her main concern since the death of her husband was to ensure that their four children, two boys and two girls, get good education.

One of the children, Andrew, is reading medicine at the University of Texas while Elizabeth left recently for further studies in Philadelphia.

The other son, Amon, will soon be joining his brother and sister in the States. Mrs Muge is hopeful that Esther, though married, will, along with her husband also further her studies.

Herma spends most of her time farming. She says that the Kenyan farmer was going through a lot of problems. "We harvest maize, yet we cannot market it. I am a dairy farmer, but you can see what is happening at K.C.C. I have not been paid for milk delivered since August 1995."

She says she will continue standing by what her husband cherished — justice and truth. According to her, justice and truth should prevail if the church in Kenya and the CPK in particular are to be the light for Kenya.

Memorial fund

"I don't like the goings-on within the Anglican Church of today; I would like to see some changes at least," she says in reference to several incidents where church leaders have been accused of being involved in various unorthodox activities.

Herma's other dream is to see the marketing of a book on her late husband which was launched on 15th August, 1993, at Jacaranda Hotel by Archbishop Desmond Tutu of South Africa.

The book, *Beyond the Silence of Death: The*

Life and Theology of Bishop Alexander Muge, was compiled and written by the NCCK, and according to Herma, she is not aware whether it is being marketed and if so, at what price.

She says that during the launch, she was also made to believe that Bishop Muge Memorial Fund had been launched, and so was the Bishop Muge Lecture Award. "As to the fund, I don't know how much has been raised so far and with regard to the award, I have never heard about Bishop Muge Lecture which was supposed to be annual."

How about the upward mobility of women in the country? "Men are still in control almost in every sphere of life," Herma Muge says and cannot understand why the government has not seen it necessary to have women as district and provincial commissioners.

Says she: "Even after more than 30 years of independence, Kenya has only two women permanent secretaries. Go to church and you will find that it is still male-dominated. Are women not well educated? What explanation is there to have just one woman in the cabinet?"

But Herma does not spare women either and thinks that women are partly to blame for most of the shortcomings affecting them. For instance, even though women are in the majority when it comes to electing parliamentarians or councillors, most opt to vote for men.

"Even in the church, women are the greatest in number in the congregation, yet the leadership remains in men's hands," she laments saying that the problem is inherently women's because it would seem as if they still prefer to follow while men continue to lead.

Mrs Muge has the highest regards for all women parliamentarians elected on opposition tickets, because only one had today defected to Kanu whereas many men elected on opposition tickets had moved back to the ruling party after being induced to do so monetarily.

She is convinced that Kenya could be a better country to live in if women were more not only in parliament, cabinet and civil service, but also in churches since the majority of them do not succumb easily to corruption.

Herma feels that the woman in the rural area is not getting her rightful share of the country's development. She blames this on women in



Mrs Herma Muge and Bishop Desmond Tutu during the launch of the Muge Memorial Fund.

important position who, she says, have failed to work out programmes beneficial to the rural areas.

"The women in the rural areas should be made aware that they too were capable of climbing the ladder in society. This is possible if women's projects will be tilted towards the rural woman."

"Rural women should have equal share when it comes to attending either national or international conferences. They should be educated on how to invite to their areas some of the leading women in the country who will discuss with them issues affecting them and their rights," says Bishop Muge's widow.

On early pregnancies and related issues affecting young girls, Herma blames parents. "What is happening to these kids has to do with the way we are bringing them up, not the way we ourselves were brought up under strict discipline by our own parents and grandparents," she says.

Born on July 27, 1952, in Nandi district, Herma was educated at Sulungu, Kurgung and Tulwa schools. Between 1968 and 1976 she was a nursery school teacher.

She nostalgically remembers 1971 because this is the year when Alexander Muge confessed his love for her and they went ahead and got married. She resigned from teaching in 1976 to join her husband who was studying to become a priest at St Mary's Church, Kabele.

While in Nairobi, she briefly worked as a prisons officer, but resigned in 1979 again to join her husband who by then was studying in London. For two and half years she worked in a London hospital to support her husband who needed tuition fees because he did not have a full scholarship.

In June 1983, the Muges moved to Eldoret where Alexander had been elected bishop of the diocese.

Women prepare for 1997 general elections

By Muthoni Wanyeki

Kenyan women have decided to create a forum to ensure that their concerns feature strongly in general elections scheduled for late 1997 — and that more women run for political office.

A meeting of more than 30 women's and civil education non-governmental organisations (NGOs) and female parliamentarians organised by the National Commission on the Status of Women (NCSW), agreed to the initiative a fortnight ago.

"Women need a platform to express their political views from a gender perspective," says Dr Maria Nzomo, chairwoman of NCSW, a non-partisan lobby group for greater female participation in public life. "The other platforms are dominated by men."

"The principle of co-ordination and cohesiveness has been accepted," Nzomo said. "We have two choices: to create a non-partisan, political lobby



Ms Musyoni... women unrecognized

group which will bring together women MPs, women from civil society, women from the grassroots or to create a partisan political party."

Only six of the 200

parliamentarians and 24 of the 1,029 municipal councillors in Kenya are women, far short of the 30 per cent target proposed by the U.N. Economic and Social Council and endorsed by the Fourth World Conference of Women held in Beijing last September.

Posters bearing the exhortation "Go women go! To parliament or we are lost" have been posted on walls in Nairobi, but there are still many obstacles to female participation in politics, including sexist beliefs and behaviour, family and child-care responsibilities, high costs and fear of running campaigns.

"The real violence experienced by women during elections and the implied violence which hovers over the heads of women any time they come out to challenge unjust structures are barriers to women's effective participation," says Wasye Musyoni, a co-ordinator with the Advocacy Unit of the National Council of Churches of

Kenya. "Most communities in Kenya do not recognise women's leadership," adds Musyoni. "This also means that men from such communities are not supportive of women who would want to stand for an elective post."

"Women are not expected to be outspoken or to talk about politics," says Lilian Mwaura, head of the National Council of Women of Kenya (NCWK), the national umbrella for women's NGOs, which is involved in the new initiative. "We need training in public speaking, in campaigns management and money to finance our campaigns."

A report by the National Election Monitoring Unit on Kenya's first multi-party general elections in 1992, said "more women could have won parliamentary and civic positions were it not for electoral malpractices targeted specifically against women."

"These included harassment of women candidates and disruption

of their campaign meetings by their male opponents, according to the report, which also found the parties invariably accepted women candidates as a last resort, then gave them less financial support than their male counterparts. Violence against women voters was also common, preventing many from venturing to the polling stations which opened late.

"As candidates, women were very much in the background," says a spokeswoman from the non-governmental Institute for Education in Democracy (IED). "But there was no level-playing field. Ours is a money culture and women don't typically have access to the kind of money needed to run a campaign."

"As voters, many women were impeded by illiteracy and by the lack of information, leaving them open to manipulation by their husbands and brothers," she continued. "Don't forget that there was block voting along ethnic lines."

of the as yet unregistered opposition Safina Party, feels that part of the problem lies with women themselves.

"Women keep saying that they aren't involved, that they are marginalised," says Kabereri, one of the few Kenyan women to hold a high position in a political party. "Yet we are also self-marginalising, although there are reasons for that, like socialisation."

"Women head the many civic and democratic education organizations in this country. We must be willing to take the next step forward."

To address those issues, many women's groups and civic education organizations have been undertaking voter and civic education since 1992. The new initiative, by co-ordinating that work, will continue an agenda on women's involvement in the democratization process worked out at two national conventions for women held in 1992.

— IPS Feature



Voters wait patiently in a queue to elect their representative during that 1992 general elections.

MPs don't have a monopoly of ideas

25. What if I am under oath to keep information secret? Again, it will depend on the information you have and what public interest you attach to it. If that information is based on state security and in the interest of the country, then making it public could be injurious to the public good. If however, it is such information as a cover up of a crime like murder, corrupt deals such as irregular tender award or an impending attack on one section of the community by another, then public duty would require you not to conceal it.

26. How else can I be of use to my MP?

Your member of Parliament is an important person in the society. However, he does not have a monopoly of ideas and you should always feel free to share your ideas individually and collectively with your MP. This could be done on community development or improvement of agricultural practices, which could in turn be spread to other constituents in public meetings. Others could generate job opportunities through the establishment of businesses and other projects.

Such co-operation could lead to the establishment of "Think Tanks" which could come up with projects that could be run by the constituents without necessarily being seen as the MP's own projects as has been a tendency in the past.

27. How else can a Think Tank assist constituents? Combining resources from persons with varied and wide experiences, Think Tanks ideally work like a rich man's club where projects and programmes of considerable benefit to society. Such projects could even be Educational Trusts or

Correspondent BLAMUEL NJURURI continues, in question and answer format, to explain how voters can be of help to their Member of Parliament

endowments and charitable organisations which could raise funds through the support of the rich businesses and farmers co-operatives to assist the less fortunate in a society.

The MP cannot develop a constituency alone. Non-governmental organisations (NGOs) can create awareness and sensitize the general public or specialized groups on specific issues, which the MP has no time or resources to do.

28. Must the MP be the leader of such a Think Tank or all the projects initiated through such efforts?

No. The local MP does not have to be the head of each and every project in the constituency or others which may be hatched by such a Think Tank. It is not even practical anyway. But, due to his/her national and international exposure, he/she could be used to attract organizations which could offer material or financial benefits although he/she would not be duty bound to do so.

A good MP should be a good community organizer. He/she should work with other local leaders.

29. Do we need special authority such as permits to hold meetings when a Think Tank convenes?

The whole idea of seeking permits from chiefs and District Commissioners when citizens wish to meet for a given purpose, be it political, social or a co-operative meeting, is a colonial one. This is one of the laws which you should urge your MP to fight

against so that it is repealed. There can be no development, if people cannot meet freely to discuss, plan and implement development projects.

30. Apart from interested constituents and the MP, can other people like government officers be co-opted as members of local Think Tanks? By all means of course. There are many well meaning government officials with specialized training who may be willing to assist in such initiative. Agriculture and veterinary officers may be useful in farming projects in a constituency while the local police boss could be of good advice on security projects initiated by the public.

However, such involvement of government officers should be approached with caution and clear conscience as some of them may not wish to be involved in what could be seen as political activities. Many will frown at the idea of being asked to assist in a project initiated by opposition MPs which need not be the case in a politically mature society. Presently there is a lot of bad blood between various political parties and government officers. This is not good for the development of our people.

31. Does that then mean members of different political parties cannot belong to the same Think Tank?

No, they can, because the interest of such Think Tanks should be for the benefit of all residents of the constituency. These are the kind of bridges voters and their political leaders should build during the period between elections. Otherwise there is always the danger of some very good projects or ideas going to waste simply because they are associated with particular politicians.

32. Can people belonging to different political parties share same views?

The reality is that in competitive politics, which is the basis of multi-party politics parties have different manifestos and priorities and will generally pursue issues in different styles. Political loyalties also tend to make it difficult for members of different political parties to support ideas mooted by rival leaders and their supporters. Their goals may however be the same. To uplift the living standards of the people. In a democracy, people from different political parties should listen to each other and work together for the common good.

33. To avoid competition and rivalry over ideas and projects then is it better to belong to only one party - The MP's party?

No. For democracy to be enjoyed fully it means you have your right of choice. The right to choose which party to belong to and what ideas to stand and fight for. If you share similarly or generally the same ideas as your MP or his party well and good; if you do not, then you should stand by your views and sell them to others who may or may not agree with you. That is what competitive politics is all about.

34. But there are areas which are zoned for one party and others, including MPs, are told to keep away?

There is no law in Kenya which provides for zoning of any part of the country for any party. This is a dictatorial and monopolistic approach to multi-party politics. No party should restrict the operations of a rival party. They are all our parties.

You perhaps should understand that politics is what you could describe as a market for ideas. Some people want to

be monopolistic in ideas just like some manufacturers of various products. Indeed, that is why you now hear of political reforms which are intended to break up these dictatorial and monopolistic tendencies by some political leaders. In our political market, all the people should hear all the political parties and then decide for themselves, which one they want.

35. To avoid all this confusion is it not better for me to vote for my relative or a member of my clan or tribe as MP?

As much as the old saying that 'Blood is thicker than water' goes, politics is not a family or clan business. Some families have produced politicians who have built political dynasties but this has depended on how they have endeared themselves to the electorate.

All families cannot be represented in parliament nor can all individual clans. Vote for the best candidate.

36. What should I consider? First and foremost, it is always a good thing to understand the manifestos of all political parties so that you can decide which represent your interest best. In the past, many good ideas have been mere platitudes in party manifestos which have never been implemented.

As a voter you have the power to throw out a party that does not live up to its pledges and commitments, even if it is your own party.

37. Does that mean I can vote against a candidate of my party?

Yes of course. If you think he/she may not live up to your expectations and if you think your party has outlived its usefulness, you can vote for a different party. (Continued in the next issue)

Feature

Born-again cop tells how police force can be cleansed

By Jeff Mbure

If there is one force that can cleanse the Kenyan police force of all the ills bedeviling it, it is a strong army of born-again Christians working from within. This is the conviction of Senior Assistant Police Commissioner, in Charge of Nairobi Province, Mr Julius R. Kiraithe.

Talking to this writer from his Milimani Traffic headquarters office, Kiraithe hoped the Kenya Police Christian Association will soon be registered so that it can intensify its work among members of the police force.

He said the association was formed in July 1994 for born-again Christians within the different arms of the police to encourage and support one another in their difficult work.

Asked how the idea of forming such an association came about, this born-again Christian explained that some years back a Swiss police officer, who also happened to be a committed Christian, visited Kenya and sold the idea to Kenyan police officers. Kiraithe noted that by virtue of their work, policemen and policewomen were open to corruption and other professional temptations. But for him and other born-again policemen, they can testify that they have seen the hand of the Lord at work and they have been able to resist temptations.

Sharing experience

The experienced but humble police officer narrated how he became saved in 1970, when he was based in the hostile North Eastern Province. He was a religious experiences with a group of policemen and it was then he realized that although he had been born and brought up in a Christian family, he had to accept Jesus as his personal saviour. From that time there was no turning back and he has had no moment of regret.

"I've been offered bribes and I've flatly said no," he declared adding that the good thing with born-again Christians is that they act according to their conviction.

The Assistant Commissioner told me that when the association started, it could not take off immediately since they did not know the number of born-again members of the police. So they sent messages all over Kenya asking those who were interested to contact them.

"The response was very encouraging. Many interested police officers said they were waiting for such an organisation," he stated.

One major development for the association was when in October last year it organised a seminar for 35 officers at the University of Nairobi.

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Books Reviews

Preparing the individual for self-employment

"Jua kali" is a Kiswahili phrase which means hot sun. But in the popular sense, especially within the business circles, it has been used to refer to all activities that have the elements of mother nature, both natural and physical, to offer service to all those who need it.

Title: *How to win in the coming Jua Kali Boom*
Author: Samuel M. Wamae
Publisher: Kenya Quality & Productivity Institute: 1995
Price: Sh 450
Reviewer: Okoko Terrell

The nomads felt contented with idea of keeping and rearing livestock; the colonial period introduced the money economy making people to have and scramble for physical comforts of the modern world. The elite see themselves as best positioned to go into the creation of physical comforts.

Divided into 20 chapters, the book becomes a prescriptive document for the achievement and procurement of the physical comfort that resides in the bowels of this otherwise sly business modern world. It hoists the reader



Final product... furniture most people wish to have on display at a Jooon Road Jua kali shop

to high realms of hope. The author predicts a shortage of imported goods in what he calls the jua kali era. Large quantities of cheap items, poor quality nonetheless, are going to come from jua kali. This is what he calls "the coming jua kali boom".

One should start providing those things now so as to cash in and prosper during the prophesied boom.

Provided with case studies on personalities like Madatally Manji of the House of Manji fame, and Stella Mbuta, this simple but rich in philosophy book is a stressing of the thesis: Creating opportunity where it doesn't seem to exist. These are people who started from the scratch, grew from grass to grace through determination, hard work and patience.

Manji traded in bananas as his two cents as his capital. This grew to become the present flamboyant House of Manji. Mbuta sold millet to build a business empire.

The trick behind their success is quality, for quality is service delivered well. Enriched with graphical illustrations, hypothetical data and authorial

comments, *How to win in the coming Jua Kali Boom* is not only an inspiration voice to any reader but an authoritative thesis of success in business. Though simple in language, its mood is encouraging as its style is unique. Its direction is clear, its logic unequivocal. An empathetic account of complacency, and a must reading for all.

Author calls for political and theological integration

Book: *The Salt in the Stew: Christians in Politics*
Author: Lawford N. Imunde
Publisher: The Gaita Centre Publications Ltd, Meru
Year: 1994
Reviewer: Mutuma Rutere

For years now, African theologians have wrestled with the ancient conundrum of church-state relationship. In a continent where for decades governments have tirelessly forced citizens through the bloody treadmill of autocracy, the mission of Christianity has time and again been called to question.

Many Christians acquiescing to the Paulian injunction of submission to authority have denied themselves any role in the politics of their land. The result has been a pernicious perpetuation of the notion of sanctity of politics. This has benefited tyrannical leaders and entrenched their egoistic demand for unquestioning genuflection from the ruled.

Amidst this mist of confusion and oppression however, has emerged theologians committed to the evolution of theology in line with the demands for social justice. In Kenya, Henry Okumu and Timothy Njoya have been prominent in this end.

With the publication of the book under review, Lawford Imunde has thrown his lot with this group. *The Salt in the Stew* is fundamentally an argument for the inextricability of politics and Christianity. The foreword, written by human rights advocate, Kamau Kuria, exhorts the very same to the role of Christianity as a servant



The Rev Imunde... challenging church leadership.

to the state to read the work and meet its argument.

The author begins by disputing the contention by some Christians that there is a dichotomy between things Christian and things worldly. In this introductory chapter he prepares the reader for the thesis that runs through the text when he argues that it is erroneous for Christians to magnify the spiritual over the temporal.

By delving into antiquity in subsequent chapters, the Rev Imunde seeks to illustrate that any theology that does not integrate politics in its formulation is biblically wanting. He surveys the lives of Moses, Nehemiah and Jesus as well as the early church history in Europe and Africa arguing that these Bible figures were not merely spiritual ministers but political

leaders as well.

At the heart of the politics, religion debate, the work argues, are the twin issues of obedience to God and commitment to humanity. The two are best blended by the lives of Nehemiah and Moses while Jesus "epitomizes the convergence of excellence of the two".

Moses, through religious events, laid the foundation for political socialization and value formation for Israelites. In addition to supervising Israel's transition from a collectivity of tribal groupings to a nascent nation, Imunde proposes that he also laid the necessary foundation on which the Hebrew legal system was to grow.

What Jesus preached and practised can be summed up in the phrase "right politics is religion". This is the path every

Christian must unhesitatingly pursue, the author notes.

The last chapter is a call to the church in Africa to work out a theology best in tandem with the changing realities. It is the author's contention that the church in Africa has allowed itself to be minister to Caesar rather than to the people. Participation in social transformation, Imunde argues, is the enduring challenge to the church leadership in the continent.

The state in Africa has transformed itself to a god, demanding uncritical worship from the citizens. The question the work poses in this final chapter is, "where was the prophet when the political leaders of this world transformed themselves into gods?" Where were the church leaders when the state became a deity?

By putting together this book, the author, himself a widely published theologian, has made a contribution to the search for the relevance of Christianity to the African man. He endorses the view of other scholars like

Ngugi wa Thiong'o and Kabiru Kinyanjui, that religion must touch man where he has been seared.

The title of the book is a suggestion that the involvement of Christians in politics is like what salt is to food: an absolute necessity. Imunde has written a book that is intellectually stimulating. Every thoughtful reader should try it.

Biscuits baron tells of frustration, success

Madatally Manji's autobiography is not just a positive contribution to entrepreneurship but also a tremendous input to the work of art and literature.

It is a rich documentation of events in one's life and this perhaps should send others with equally rich accounts of their lives thinking and stimulate them to take pen and paper and document their lives to enhance the reading of this country's own success stories.

Manji's is a story of trials and tribulations, failure and success in business and industry. It has you reading on and on in an effort to find out how one episode builds onto the next.

The book is an explicit account of a boy working for his father, for either someone or himself before venturing into industry and becoming wealthy and influential. It is a story, like he notes, of "typical business and industrial pioneers," intertwined with the "lives, successes and failures of the various enterprises undertaken".

The memoirs are the story of the House of Manji from its humble beginning to that of being the most outstanding food processing industrial concern in Kenya and eastern Africa with products ranging from biscuits, sweets, pasta, milk powder to breakfast cereals.

Manji highlights his entry into the business world as the "tender age of fourteen", when most other children are still "totally dependent on their parents for their livelihood". In the prologue, a significant lesson is learnt in as far as the choice of partners is concerned culminating to a point that he makes subtle: Failures should not act as deterring points. They should be pivotal points to reflect and change attitudes.

The burning desire to make it

Title: *Madatally Manji: Memoirs of a Biscuit Baron*
Author: Madatally Manji
Publisher: Kenway Publications, 1995
Price: Sh 450
Reviewer: Hinga Kym'scorp wa Wanjiru

in life coupled with what he describes as "an innate propensity to gamble, taking enormous risk", add flavour to his business acumen.

While narrating "the war years" experiences and the business boom - contrasting the misery of the war and the fortunes it brings - one notes the striking resemblance it has to Bertolt Brecht's play *Mother Courage And Her Children*. In as much as war is unfortunate and cynical, it brings new opportunities.

In the chapter Post War Plans and Development, he does not only explore the plans he was making to expand his emerging business empire but also explores the colonial mentality to perpetuate their so called "white supremacy" by way of giving "their companies all the privileges from the government" and harassment of non-white businessmen "regardless of their entrepreneurial acumen and capital investments".

In the Separation and Birth of House of Manji, he makes a significant point to the entrepreneurs especially on the road to recovery and handling competition and rivalry.

As the story develops, Manji reinforces his written work with pictures which serve as visual aids to enable the reader visualise all that is being explained in words. The pictures clearly show the passage of time and further enhance the story of his successes and failures.

Yes, man can't live only on bread

Because of its development projects aimed at uplifting the standards of living of the faithful, St. Peter's Chepokio Church in Keiyo district is highly regarded.

The CPK church not only preaches the kingdom of heaven, but is deeply involved in development programmes to support material needs of the faithful.

"The Bible says 'Man cannot live by bread alone' and we in Keiyo also believe that as the earth of the earth we shall be seen fulfilling our prophetic roles if we attend to the material needs of our people," says the Rev. Solomon Kimeli Seroney.

Continues the vicar of the church who also doubles as rural dean: "At the moment a water project is in an advanced stage at Chogorot village of Miosop location. We are laying pipes in the whole vicarage so that our people as well as those in nearby communities will be able to have water next to their homesteads very soon."

The church has started a women's project to teach women how to make simple jikos utilizing local materials. Women pay for the project in form of labour.

The Rev. Seroney says that for the last ten years his church has invested in a bee-hive project to generate income for its work. There are 20 bee-hives bought for the church by the National Council of Churches of Kenya (NCCCK).

Political realm

"By our church's standards, we might say this is our most ambitious project in that the honey we harvest has found immediate market. The people in Soin area consider honey, not just as sustainable food, but also as medicine as it is said to cure coughing among children," he said.

The man who was ordained as a church minister seven years ago, says he does not buy the suggestion that church leaders should remain silent when the government is wrong.

"You will find that these church leaders are the kind that misinterpret what St. Paul says in Romans 13:1, when he writes: 'Everyone must obey the state authorities because no authority exists without God's permission and the existing authorities have been put there by God,' says he. According to him, church



KNOW YOUR CLERGY

By Seth Musisi

ministers were not bound by St. Paul to support a system even when it persecuted or oppressed its people. But the church should support a government that looks after the welfare and security of its people without discrimination.

He says that the church had a dual role — spiritual and moral. "I think and do believe politics means the participation of everybody in the running of a country, the church included. Politics does not mean filling the citizens with propaganda, but the truth for the sake of governance," the Rev. Seroney says.

However, to permeate the political realm calls for only the chosen church leaders whom Christ described as the salt of the earth. But within the church, there are those not committed and these are the ones who choose to keep quiet even if they perceived that the government or its leaders stood to be judged before God.

The cleric says some church leaders were uneasy when it came to exposing the evils in society for fear of political and administrative repercussions.

Other church leaders refrained from being seen as government critics because they value material needs more than spiritual needs since they looked to politicians for support.

Says the Rev. Seroney: "These

people forget that God is calling upon us the faithful to continually expose the evils in society without fearing anybody except Him and indeed this is what some of us are doing."

He does not see why some church leaders should shy away from their spiritual responsibility, since the Bible teaches that God had to intervene when His people found themselves under intense pressure. It is here that churches should see the need to confront the unjust systems, especially through preaching and speaking openly at seminars or workshops against the ills in society.

The Chepokio church minister says: "Even the human rights movements in the country are becoming more active than before, and this is because the leaders in government do not espouse the tenets of true democracy, and are instead, perceived to be the stumbling block."

On inculturation of the gospel, the Rev. Seroney thinks there is a possibility for the gospel to speak to Africans in their own context, not in the language of the Western clergy.

"I think the gospel can be more effective if it is imparted in the African context so that the African may feel at home and comfortable," he says.

His deaconry has taken the lead

The Rev Solomon Seroney

towards this goal.

Instead, he counsels both the couples and their parents to have simple weddings. "I believe what is important are God's blessings, not the amount of money spent towards the ceremonies," says the Rev. Seroney who married school teacher Bannah Jepkorir in 1983.

The cleric got saved at the age of 17 in 1973. He had travelled from his home in Kapsengere village, Nandi, to Kisumu where a prominent American evangelist, T.L. Osborn, was preaching.

"There, I encountered people who were filled with the Holy Spirit as the evangelist prayed for them while they continued to confess their sins. He prayed for me and I received the Word so that when I returned home I immediately became a member of CPK St. Luke church where I was appointed youth leader," confides the Rev. Seroney.

Two years later, he joined Form One at Ginarakwa and later moved to Givongi Secondary School until 1978. Back at home he doubled as adult teacher and youth leader and was later promoted to lay reader.

He recalls that it was the late Bishop Alexander Kipsang Muge of the CPK diocese of Eldoret who recommended that he join St. Paul's School of Divinity. He was ordained church minister in 1989.

Prior to moving to Chepokio, the Rev. Seroney served as a deacon of Kipkabus parish, a priest in Nandi Hills and rural dean in Kapsabet.

The Rev. Seroney has five children, three girls and two boys.

Here's how to cleanse the police force

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"The four-day seminar was very helpful to us. We had two officers coming from United Kingdom and the USA representing born-again police officers there. They shared their experience with us and we learnt a lot from them", Kiraithe said.

At the end of the seminar, the Kenya Police Christian Association (KPCA) was officially launched by Police Commissioner Shadrack Kiruki, who is also a born-again Christian. He is the patron of the association.

Pressed to explain why it had taken so long to have the association registered, Kiraithe said members do not want any short cut and that they are following the normal channels in seeking registration.

"We are not a church nor a sect. We are just policemen and women who are saved and who feel there is need to encourage one another. We are praying, meeting and holding fellowships while waiting for registration. We've a committee of six persons who are carrying out the day-to-day running of the association," he told me during an hour-long interview.

The interim committee is composed of born-again Christians some of whom are not in the police force but are instrumental in guiding members of the armed forces.

The committee has some police reservists and others from the General Service Unit (GSU). The Police Commissioner is in the committee which meets once a month and holds fellowship at the chapel of the Central Police Station. Family members of the born again Christians also join the officers during the fellowship.

Kiraithe said the association draws its members from all the arms of the police force including the Criminal Investigation Department (CID), GSU, Security Intelligence and the Police Reserve.

I was keen to know what effect the association has in the improvement of the battered image



Mr J. R. Kiraithe of the police force.

"We're just too young as we're laying the foundation for what we believe will be a very important mission in improving the image of the police force," says Kiraithe.

Among those in the six-man committee is Chief Inspector Anne Kamau, who is based at the Police headquarters. Currently, she is manning a small secretariat at the headquarters.

"If all those policemen and women in the Kenya Police who are saved come together there will be definitely some change in the force," Kiraithe emphasized.

It is for this reason that the association is trying to change police officers who are not yet saved. They invite them to the fellowship in the chapel and urge them to accept Christ, not only to do their work better but also for the life after death.

"I'm totally convinced that if we've more born-again Christians the police force in this country will be completely different," he says.

Kiraithe, who has been in-charge of several police divisions including a province and his Christian belief has not been a barrier to the performance of his duties. He has been getting along well with all those below and above him.

While admitting that some police officers are corrupt, he saw his mission and other born-again officers as being to tell those who are corrupt that bribery is bad besides being illegal. They preach to the wayward officers, and some have changed for the better.

The Assistant Commissioner sees a bright future for the association as shown by the fact that everyday they continue to receive calls from interested officers wishing to join.

Kiraithe, who belongs to the Presbyterian Church of East Africa (PCEA), says there is no church he does not frequent. He is against those who take the church to be everything. He laments that for some people, church attendance is just routine or they go to church because they want to gain in some way of another and not necessarily to be saved.

If nobody buys, those with no ethics will eventually have no dollars. — Courtesy of Observer

Young Reader" Corner

Tom learns not to wish anybody evil

By David Karanja

Tom, a Standard Five pupil at Twajenga Primary School was a very mischievous boy. He would play tricks on his friends and even adults. He never took school seriously but he hated being punished.

One day Tom went to school 30 minutes late and found the English teacher, who was the duty master that week, at the gate. The reason for being at the gate was to intercept late comers and have them punished. "Why are you late Tom?" the teacher asked.

"I was not feeling well in the morning. I had a terrible headache. That is why I am late," Tom said. But it was a lie. The truth was that he had overslept.

"You will have to be punished so that tomorrow you can come to school on time. You will spend three hours slashing the grass behind the headmaster's office. Go to the storekeeper and ask him for a slasher," the teacher said.

"Can you forgive me? I will not come late tomorrow," Tom pleaded.

"I can forgive you but I won't because you have been late for the past one week. You must learn to take school seriously," the teacher said and waved him away.

Tom felt very bitter. He hated slashing grass and he could not forgive the teacher for condemning him to that work. But he had nothing to do. As anger increased he walked to the store, asked for a slasher and went behind the headmaster's office where he was to slash the grass.

It was a long tuff of grass and by the time three hours were over Tom had slashed only a little of it and was very tired. The teacher came to find out how he was progressing. "You are playing around instead of working Tom. You are only waiting for three hours to end. Now you won't have a three hour punishment. The punishment will now require you to slash all the grass," the teacher said.

"But that is unfair. You are torturing me," Tom protested.

"No, I am only trying to mould a good citizen out of you. It is for your own good," the teacher said and walked away.

Tom worked on the grass for the next six hours. By the time he was through he was exhausted and blisters had formed on his hands. Sweat had wet his shirt and dirt had stuck on his clothes. When the teacher went to inspect the work he was satisfied and he told Tom that the punishment would remind him to come to school early at all times.

That punishment made Tom hate the English teacher. He resolved that he must do something as revenge. He didn't know exactly what he would do but with time he was sure he could come up with a plan.

Six days later Tom came up with an idea. Before leaving home in the morning he took powdery pepper which his mother used in food. He poured

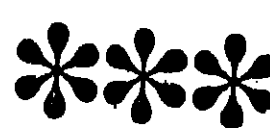
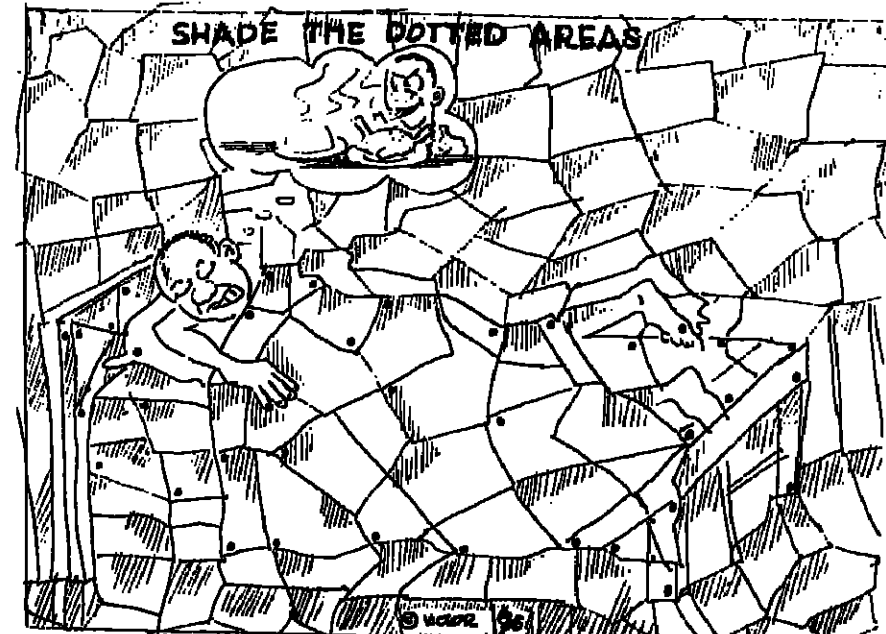
to the blackboard.

He tried to rub the blackboard as gently as he could to avoid the chalk dust being contaminated by the pepper. But try as he may, the dust began to irritate his nose and soon his eyes too began to itch. Before very long he began to

cough and tears rolled down his eyes. Finally he had to put the duster down and stop rubbing the board. "What is the matter?" the teacher asked, shocked.

"I don't know," Tom said as he continued coughing and wiping tears from his eyes.

Although nobody came to know the truth, Tom had learned a lesson: that one should never plan evil against another person as it can bounce back on him.



Theft plan lands boys in trouble

By Okoko Tervil

Juma, Malik and Muli used to go fishing together. One day, they left very early in the morning. Their parents never wanted them to go fishing on their own but the boys did not take heed. This day, they had a new plan; to go and steal fish from Mbogo's fish pond.

Mbogo was a rich farmer. He owned large plantations of sugarcane, a big orchard and a fish-pond. In his pond, he reared tilapia which he sold to big fish-processing companies.

Mbogo also kept fierce dogs and he had harsh watchmen. His farm was well fenced, and it was not easy for one to get into the farm without being noticed either by the watchmen or by the dogs.

The three cheeky boys decided to sneak into the farm and steal fish. They climbed over the fence and got into the farm. Once inside, they crawled on their bellies until they reached the pond. Then each of them threw his fishing line in the water.

The water was very clear and they could see fish swimming in

the pond. This made the boys excited. Malik urged Juma and Muli to jump into the pond so that they could catch the fish using their hands instead of the hooks. They kept their clothes by the pond and then jumped into the water.

Mbogo used to throw food into the pond for the fish without him getting into the water. This made the fish believe that whatever enters the pond is food for them.

Immediately the boys touched water, fish, both big and small hurried to meet them. Not knowing what was to come, the boys got pretty happy that fish were so good that they can just let up to be caught.

The fish too got so excited that this day Mbogo had supplied them with big chunks of food. The fish started biting the boys while wondering what a nice feast this was going to be.

The fish bit the boys so hard that they started crying for help. The pond was so deep and the boys could not swim well. They nearly drowned when one of Mbogo's watchmen heard the noise and ran to the fish pond.

On arrival, the watchman saw the three boys struggling inside the water to evade bites from the fish. He came with the dogs and hurriedly jumped into the water to rescue the boys both from drowning and the fish bites.

The dogs on the other hand picked the boys' clothes and ran with them to Mbogo's house. When Mbogo saw the boys, he suggested that they be caned thoroughly for their wicked deed.

The boys were caned and told to walk home naked. On the way home, girls came out from various homes to see them. Everybody laughed and jeered at the naughty boys as they walked home naked.

At home, the three boys were punished further by their fathers by making them sleepout without clothes in the cold for two nights. It took a little over two weeks for their wounds to heal as they regretted their errant behaviour.



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